NOTES ON SALISBURY CATHEDRAL

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UNDER SALISBURY SPIRE.

(*Frontispiece.*)

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NOTES

ON THE

CATHEDRAL CHURCH

OF

ST. MARY THE BLESSED VIRGIN

SALISBURY

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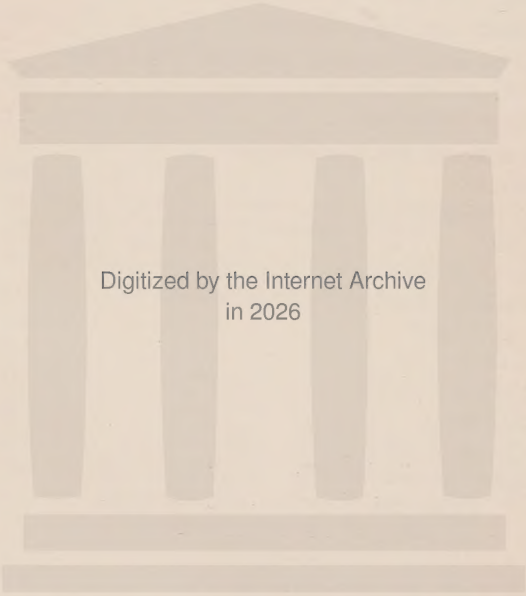
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SALISBURY CATHEDRAL

Cathedral Church of St. Mary the Blessed Virgin, Salisbury

Salisbury Cathedral, in contrast with almost every other great church which has come down to us from the Middle Ages, has the singular fortune of being the work of an architect who approached his task untrammelled by any exigencies of space, or by any necessity for fitting his design into some structure already existing.

Elias, of Dereham (not Durham), had a free hand given him, when (about 1220), as a Canon of Old Sarum, he was entrusted with the production of plans for a new cathedral, in lieu of that where for somewhat less than two hundred years the Bishop of Sarum had fixed his see in 1075.

The site of Old Sarum was so full of manifold inconveniences, being in the midst of a fortress which was seldom free from military activities, and was, moreover, ill supplied with water, that Richard Poore, a former dean, who had been for a while Bishop of Chichester, when translated to Sarum on his brother Herbert's death, resolved, with the

full concurrence of his Chapter, to remove the bishop's seat to some more convenient place near at hand, for the position was a fairly central one for a diocese which consisted of the counties of Wilts, Berks and Dorset. Of this more will be said later on (see page 42, etc.).

After some unsuccessful attempts to secure a site at Wilton and elsewhere, the bishop offered a piece of land, which was his own private property (*in proprio suo dominio*) on the banks of the River Avon, and Elias of Dereham, most ingeniously overcoming the difficulty of securing sufficient foundations for a great church on such low-lying land, proceeded to carry out his prepared plans. It was necessary to build a structure as light as possible on ground such as he had to deal with ; and for his purpose the First Pointed style, "Early English," as it is commonly, though not very accurately called, was admirably adapted. It was a most fortunate accident that about this period this style had reached its best development, both in England and in other parts of Western Europe. Hence the singular lightness and grace which gives Sarum Cathedral its incomparable charm. Hence also, the comparatively short time in which the work was completed. "Forty and six years was this Temple in building" has been sometimes quoted in this connection, and it is approximately true from 1220. The spire comes under a separate heading. Originally, the centre of the church had a lantern tower of small height, and for the support

Photograph by] *[Mrs. James Fletcher.*

CHOIR AND NAVE, LOOKING W.

(*To face page 2.*)

of this the four piers on which it stood were amply sufficient; but in the second quarter of the next century a scheme was devised for raising a great spire to take the place of the then existing tower. The height was to surpass anything else in England, and rise to 404 feet; the four piers, never intended for anything approaching to the enormous burden, were considerably crushed, and the spire itself is some 22¼ inches out of the perpendicular, inclining away to the south-west. But danger of further mischief would seem to have been averted by strengthening from below, and by the inverted arches, which form an interesting feature at the north and south intersections of the eastern transept with the main building.

The total length of the building is 449 feet, interior; or 473 feet, exterior. The principal transept, north to south, measures, externally, 229 feet 6 inches, or in the interior, 205 feet 10 inches; the west front is 111 feet 4 inches broad. Chilmark stone, Wilts, is employed in the building. The Purbeck marble for the pillars and pillarets (some of which have been polished) was given in 1220–1232 by Alice Briwere, from Downshay Quarry, Dorset.

G. H. B.

Origin of the See

It is at least possible that Christianity may have been preached in our land during the first century of the Christian era. For more than a hundred years before the Roman legions were finally withdrawn from Britain (A.D. 430) the religion of the empire was, at any rate nominally, Christian. Undoubtedly there was a native church and a native episcopate. But, whatever the faith of the inhabitants of our island may have been during the early years of the fifth century, all traces of Christianity had been obliterated during the time of the heroic but fruitless struggles of the Britons against the Saxon invaders, and heathenism reigned supreme.

St. Augustine's mission had not penetrated into the heart of this district, and Wessex owes the permanent introduction of Christianity to the preaching of Birinus, who came to England in the year 634. According to a Winchester tradition he was an Italian, a monk attached to the monastery of St. Andrew at Rome, of which St. Augustine himself had been a member some forty years before. Whether he was a Genoese by birth is uncertain ; but he had been engaged in missionary work at Genoa. And, in that great cosmopolitan seaport,

where sailors and traders from so many countries were to be found, he had become especially interested in the men who hailed from Northern Europe, and it was from them that he acquired that familiarity with the Teutonic languages which was to be of such service to him in the great work of his after life. May be, too, there had been a lingering tradition in his old monastery at Rome of the mission of St. Augustine to Britain. And possibly to this might be traced the origin of his own great longing to be allowed to preach the Gospel to the English. Bede tells us of the solemn promise which he made in the presence of Pope Honorius that he would sow the seed of the holy faith in the inner parts, beyond the dominion of the Angles, where no teacher had ever been before. After his consecration to the episcopate at the hands of Asterius, Bishop of Milan, at Genoa, he started upon his pilgrimage and landed in Hants in the region of the West Saxons, or Gewissas, as they called themselves, where he found all the inhabitants to be confirmed pagans. For this reason Birinus thought it better to preach the word there, rather than to go further afield in search of others to whom he might preach it. Before long he settled at Dorchester, a little village on the Thames about ten miles from Oxford, and there eventually he fixed his see. It is not difficult to-day, under the inspiration of its surroundings, in the vicinity of the stately abbey church, to go back in imagination nearly fourteen centuries, and to place before one's mind's

eye the figure of the missionary bishop celebrating the divine mysteries and preaching the gospel of God our Saviour in that primitive little wooden church by the side of the river which served as his cathedral, and to remember that the picturesque little village was once a centre of ecclesiastical and literary light, when the city of Oxford, if it existed at all, was but a collection of scattered tiny cottages. And yet Dorchester, small and insignificant as it appears to us to-day, in spite of its glorious church, was then the ecclesiastical metropolis of Wessex, as afterwards it was of Mercia ; and from it the bishoprics of Winchester and Lincoln, as well as those of Salisbury, Chichester, and indirectly Wells and Exeter, etc., have derived their origin.

It was at Dorchester that, in 635, Cynegils, King of Wessex, after his conversion to the faith through the teaching of Birinus, was baptised. The next year his son, Cwichelm, followed his example. And three years later, in 639, Cuthred, the king's grandson, was also washed in the laver of regeneration.

In the year 650, after many churches had been built and many people called to the Lord by his pious labour, the apostle of Wessex died, and was buried in his cathedral at Dorchester ; though his body was, later on, in 686, translated to Winchester, during the episcopate of Headda, by whom also the see was removed to that city. Birinus was afterwards admitted into the calendar of the saints,

December 3rd being the day set apart for his commemoration.

Headda had for the most part resided at Winchester since 683; but it was not until after his death in 705 that the great diocese of Wessex was divided. This was done by authority of Ina, King of Wessex, the great lawgiver, whose code, which recognises the law of God as the basis of all moral obligation, has been described as being in reality the beginning of the laws of England. Ina was the second founder of Glastonbury; and, as the brother of St. Cuthburga, had no doubt a considerable share in the foundation of the Benedictine monastery at Wimborne Minster.

It was, as has been said, in 705 that the unwieldy diocese was divided into two. The sees were fixed at Winchester and at Sherborne, and were respectively ruled over by Daniel and by Aldhelm. The division between the two was the great forest of Selwood, the counties of Hants, Surrey, and Sussex, with parts of Wilts, being placed in the diocese of Winchester, whilst the remainder of Wilts, with the counties of Dorset, Somerset, and Berkshire, together with those parts of Devon and Cornwall into which the Saxons had penetrated, were attached to Sherborne. Sussex, however, became an independent diocese in 709, with its bishop's stool at Selsey.

The diocese of Salisbury, then, may be said to date back to the year 705, although its cathedral in the first instance was situated at Sherborne, and not at Salisbury. Of St. Aldhelm, our first bishop,

a few words may not be out of place. He was of royal lineage, a kinsman of Ina's. He was educated by Maidulf, a Scotch or Irish hermit, who had settled somewhere in the neighbourhood of where Malmesbury now is, and had built himself a humble dwelling and set up a school. From thence Aldhelm went to Canterbury, where he continued his studies under Hadrian, the Abbot of St. Augustine's monastery in that city. After a time he returned to Malmesbury, and became a member, and eventually abbot, of the monastery which had been established there, and which had become a literary and missionary centre. Here his time was passed in devotion, in the prosecution of his literary studies and in teaching. We are told by one of his biographers that he could write and speak the Greek language like a Greek, that he excelled in Latin all scholars since the days of Virgil; that he was acquainted with Hebrew and read the Psalms and other parts of Holy Scripture in the original tongue. He built churches or monasteries at Malmesbury, at Bruton, at Frome, and at Bradford-on-Avon. At this latter place, a little church, which he erected more than twelve centuries ago, is still in existence. After being desecrated, and its original purpose forgotten for centuries, and being concealed from view by stables or workshops built up against it, the church was discovered and restored, some fifty years ago, by one of our Salisbury canons, the diocesan historian, the Rev. W. H. Rich Jones.

A scholar, a poet, a musician, above all a missionary with a great love for souls—such was Aldhelm. His biographer, William of Malmesbury, tells us that he noticed with sorrow how unwilling the country people, who were only half-civilised, were to remain for the instruction, which the preacher was wont to give after the musical portion of the service was ended, and that he was determined in some way or other to impress upon them religious truths. In order that he might do so he stationed himself, as a minstrel, upon a bridge over the Avon which they would have to pass on their way homewards, and there recited and sang to them popular songs. When he had succeeded in gathering together an audience, and had gained their attention and their interest, he gradually introduced into his song sacred subjects, and thus made them willing to listen to his instruction. For thirty-five years he ruled over his monastery before he reluctantly accepted the episcopate. Then for four years this holy man of God served as bishop of the newly-formed diocese of Sherborne, in which he devoted himself to the duties of his office, constantly going on foot from place to place, proclaiming, wherever he went, the glad tidings of salvation. It was during one of these journeys that, at Doulton, or Dunting, near Wells, in Somerset, worn out with labour, he was smitten with mortal sickness. By his own wish he was carried into the little wooden church in which from time to time he had ministered, and looking steadfastly towards

the spot where the people had been accustomed to receive Christ's Body and Blood, he peacefully breathed his last, on May 25th, 709.

For another two hundred years there was no further change in the boundaries of the diocese. In those troublous days bishops were sometimes active combatants in war against the enemy as well as being the spiritual leaders of their own people. We are told that the king found one of our bishops, Eahlstan, helpful in his wars. His successor, Heahmund, was slain (A.D. 871) whilst fighting against the Danes, in the same battle in which King Ethelred, the elder brother of Alfred the Great, apparently received the wound which terminated fatally.

But, in 909, the sees both of Winchester and of Sherborne were vacant. And in that year three new dioceses were created, so that the district which had previously been under the superintendence of two bishops had now the oversight of five. Instead of Winchester there were Winchester and Ramsbury; whilst Sherborne was divided into Sherborne, Wells, and Crediton. Of these, Ramsbury comprised the whole of Wilts and Berkshire, whilst to Sherborne remained the county of Dorset only. Ramsbury was a small Wiltshire town situated between Marlborough and Hungerford. Of the ten Bishops of Ramsbury three were afterwards Archbishops of Canterbury, viz., Odo, Siric, and Aelfric.

We pass on to the last of the Bishops of Ramsbury,

HERMAN, who was appointed in 1045. He was, as will be seen presently, also the last Bishop of Sherborne ; and when, later, the sees of Sherborne and Ramsbury were united, with Old Sarum as the cathedral city, he became the first Bishop of Sarum, or Salisbury.

Herman was a Lothingarian—that is to say, a native of the province of Lorraine. Dwelling, as he did, on the borderland of Germany and France, the languages of both kingdoms would be familiar to him. Freeman looks upon his appointment as a compromise, and regards him as one who by his blood and speech and manners would be more acceptable to the English than a Frenchman, whilst to the "denationalised Edward" (the Confessor) his familiarity with the language of Gaul would cause him to be preferable to one of his own subjects. In the year 1045, being then a chaplain to the king, he was appointed to the bishopric. But Ramsbury was an out-of-the-way, insignificant, little place ; and, although there appears to have been a cathedral, it was but a small one. Furthermore he had no suffragan, and there seems to have been no cathedral chapter ; so that, with the entire absence of congenial society, he found his lot a solitary one. Besides which, the revenues of his see were but small, and, as a foreigner, he laboured under the disdavantage of having no English friends or kinsfolk to whom he might legitimately look for pecuniary assistance, by means of which his episcopal income could be eked out. He looked about

for means of increasing his revenues, and, at the same time, of bringing himself more into contact with others. The abbacy of Malmesbury became vacant. Here was his opportunity. It would be well for him if he could leave Ramsbury, with its insufficient income and lack of clerks, and could fix his see at the wealthy monastery at Malmesbury. The king approved of his choice, and the scheme was very nearly carried out. But the monks of Malmesbury were much averse to it. They preferred an abbot of their own, who could give his whole time to their rule and to the affairs of the community. They laid their cause before Earl Harold, and, through his good offices, within three days after the concession had been granted to Herman, the grant was revoked. Herman, piqued at being thus thwarted in his plans, forsook his bishopric, crossed the Channel, and became a monk in the abbey of St. Bertin, near St. Omer in France. But, as the monkish historian, William of Malmesbury, points out, it was a difficult thing for one, who had been used to obsequious attention and was accustomed to delicacies, to have to bear patiently the fetters of monastic discipline ; and more especially so, when it had been merely through personal vexation, and not in answer to the call of God, that he had been led to the cloister ; so that almost at once he wished himself back again in the world. Three years later, the see of Sherborne became vacant through the death of Bishop Aethwold. Ramsbury had not been filled up, but had

been administered by the indefatigable Bishop Ealdred, together with Hereford and with his own diocese of Worcester. The Lady Eadgyth, the Queen, had of old promised him that, when she could do so, she would use her influence on his behalf if the opportunity occurred of adding another bishopric to the one which Herman already held. Sherborne was secured for him, and, in 1058, he became bishop of the united sees of Ramsbury and Sherborne. During the next seventeen years he resided at Sherborne, and made that place virtually the bishop's stool for the united diocese. He was present on December 28th, 1065, as one of the consecrating prelates, when Westminster Abbey was solemnly dedicated.

In March 1079, when he felt that the conquest of England had been completely carried out, King William assembled his army at Salisbury, fixing his quarters, no doubt, within the ancient trenches of the hill fort at Old Sarum where, in all probability, a Norman castle was then being built. The army would be in the plain below, where the cathedral and the city now stand. Here he reviewed his army, and gave great gifts to the men who had shared his toils and his victory. From Salisbury he seems to have sent forth his emissaries to search the monasteries, and to carry off the money which, for security's sake, had been deposited therein by the wealthier English. One after another, the Saxon bishops and abbots were deposed by the Conqueror and succeeded by men of his own

choice. It was in all probability due to his foreign descent that Herman was continued in the see of Sherborne.

Many changes were brought about through the Conquest—changes in language, changes in customs and habits. And amongst other changes were those in the localities of some of the episcopal sees. The English bishops were, for the most part, bishops of peoples; and their episcopal churches were often planted in small villages, some of which, indeed, had derived their very existence from the position of the minster around which they grew up. On the Continent, on the other hand, the episcopal sees were situated in cities, where was the seat of local government and of political life; and where the dwellings of the more important inhabitants were situated. It was in order that the English usage might be brought into harmony with the Continental one that, at the Council held by Archbishop Lanfranc, in 1075, in St. Paul's Cathedral (which also settled the order of precedence of the bishops which holds good to-day), it was enacted that the sees of bishops which were in out-of-the-way country places should be removed to larger towns and cities. By this decree the two sees of Sherborne and Ramsbury, which had been practically united under Bishop Herman since 1058, were formally constituted as one bishopric; and the see was fixed at Old Sarum, the diocese consisting of the three counties of Dorset, Wilts, and Berks.

Herman, who had been Bishop of Ramsbury for

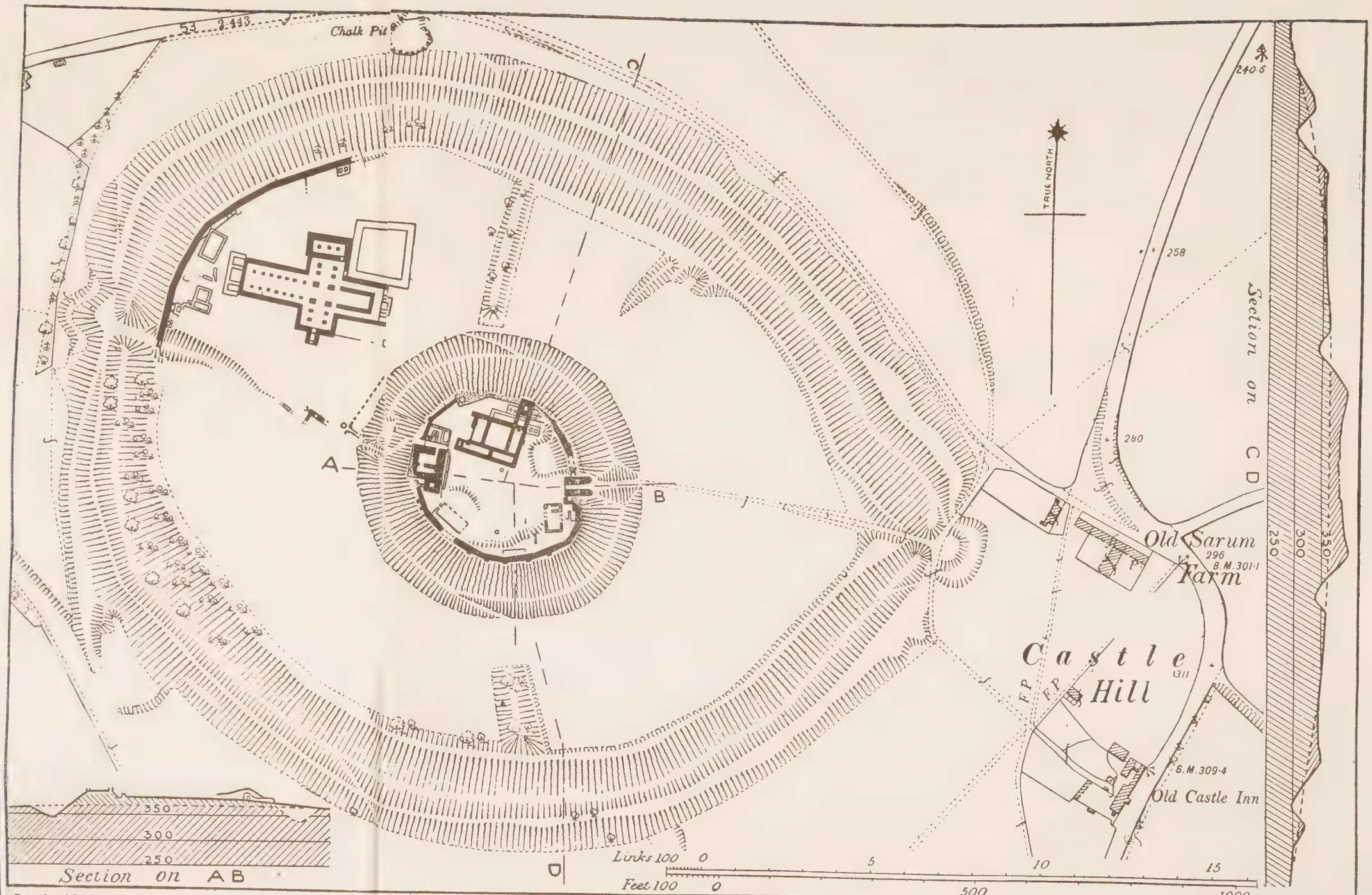
thirty years, did not long survive the change, although he was able to commence the erection of the cathedral church which was built within the fortress of Old Sarum. He died in 1078. It was formerly assumed that the coffin-shaped Purbeck marble slab, which lies to the west of the first pillar on the south side of the nave of the present cathedral (**2**)* was his tomb. This, however, is pure assumption. There is no record of the place of his interment. The cathedral at Old Sarum was not completed until nearly fifteen years after his death, He had witnessed only the very commencement of its building. In all probability he was buried at Sherborne, which had been his home for nearly twenty years, and either within, or in close proximity to, the Abbey Church, which, during that time, had served as his cathedral. We may be assured that if he had been buried at Sarum, his remains would have been transferred to the new cathedral in 1026, together with the bodies of Bishops Osmund, Roger, and Joscelin.

J. M. J. F.

* The numbers in brackets refer to the plan of the Cathedral (opposite page 69).

Old Sarum

Old Sarum, once a busy military fortress and a cathedral city, is now but a desolate earthwork, with an inn and some farm buildings just outside the ancient fortifications. It is situated about $1\frac{3}{4}$ miles due north of Salisbury, on the left hand side of the road which leads to Amesbury. To the east of the road is high ground, of which the hill of Old Sarum is an out-lier. The top of the hill is an irregular oval, some twenty-seven acres in extent, and nearly a mile in circumference, surrounded by a wide and deep ditch. In the middle of this great earthwork is a smaller and nearly circular one, where the foundations of the Castle buildings of Old Sarum have been brought to light. The origin of the earthworks is lost in the dim mists of antiquity. There are traces of Iberian, as well as of Celtic, habitation in this part of Wilts. Weapons and tools of stone and bone, of brass and iron, which have been discovered in the tumuli, or turned up in the neighbouring fields, bear witness to the presence of inhabitants of the district during various ages. The earthwork itself is apparently pre-Roman—possibly of the Iron Age, or even earlier. And Sarum, or its immediate neighbourhood, has been identified with the Roman station of Sorbior-



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dunum, of the 12th and 15th Antonine Itineraries. The Roman roads which converge upon it testify to its importance—at any rate, as a military stronghold. By means of Ichnield Street it was connected with Winchester in the one direction, and with Dorchester and Exeter in the other ; whilst a road branching off from this main street, at Badbury Rings, some three miles distant from Wimborne Minster, led down to the sea-coast in the neighbourhood of Poole. The Portway joined Sarum to Calleva, the Silchester of to-day. In addition to the roads mentioned in the Itineraries, there was one which led to the mouth of the Severn ; whilst a second passed through Warminster on the way to Bath, and there are traces of a third which connected Sarum with Cunetio in the neighbourhood of Marlborough.

After the Romans had left Britain, Searesbyrig, to use a Saxon form of its name, was the scene of a great battle, which Cymric, the leader of the West Saxons, won over the forces of the Britons, and thereby marked the permanent establishment o the West Saxon kingdom. Its want of water and, perhaps, its chalky subsoil have been thought by some authorities to be responsible both for its Romanised-Celtic and for its Saxon names—Sorbiodunum (*sorbio* = dry ; *dun* = a fortress) and Saerbyrig (*saer* = dry ; *byrig* = a town).

It early became a place of importance, with its hill fortress, as a military stronghold ; though it may be that some considerable portion of the

population dwelt at Stratford-sub-Castle below. According to some MSS., a castle must have been in existence here at the close of the ninth century, for it is therein recorded that King Alfred ordered Leofric, Earl of Wiltshire, to repair the fortifications of old Sarum.

Its national importance seems to be shown by the fact that in the year 960 King Edgar convoked a Parliament to be held here, which was attended by all the nobles of his realm, in order that they might devise means of protection for the kingdom of Northumberland from the invasion of the Danes.

It was soon, however, itself to suffer from the ravages of the Danes, for in 1002 Swegen sacked and burnt Salisbury, as he had sacked and burnt Wilton just before, and he returned to his ships with great spoil.

Very soon after the Conquest, a *Norman* Castle began to arise within the fortress. And, as has been already stated, it was the place chosen by William the Conqueror, in 1070, for the great gathering and review at which his victorious army was disbanded and his soldiers richly rewarded.

When, in 1075, Sarum was made the seat of the bishopric, about one-fourth of the space within the outer ramparts was appropriated to the ecclesiastical body ; and here it was that Bishop Herman, towards the close of his life, began to build the church, which he was not destined to do more than commence ; but which it was left to his successor, the saintly Bishop Osmund, to finish. It did not,

however, satisfy the aspirations of the next occupant of the see, the great architect and builder, Bishop Roger (1107–1139), who enlarged and practically rebuilt it. About a century later Old Sarum was forsaken by the ecclesiastical body, and in 1220 the erection of the present cathedral at New Sarum was begun.

If there is one name that is more generally associated with Sarum than another, it is that of St. Osmund. For more than eight centuries it has been intimately connected with it. His early history is veiled in obscurity. But, if tradition, which is embodied in a fifteenth-century document preserved amongst the archives of our cathedral, speaks truly, he was the nephew of William the Conqueror, the son of his sister Isabella, and was born at Séez in Normandy, of which place his father was Count. He is said to have come over to England in the train of the Conqueror, and to have been appointed Earl of Dorset. According to another tradition, he is stated to have been educated for the priesthood, and to have studied first at Bayeux, and afterwards at Paris.

We are on surer ground, however, when we state that he was Chancellor of England from 1074 until 1078, in which year, upon the death of Bishop Herman, he was consecrated Bishop of Salisbury by Archbishop Lanfranc. He was one of the compilers of Domesday Book, for which he was apparently engaged in the survey of Grantham, which included the counties of Derby, Nottingham,

Huntingdon, and York, with parts of Lancashire and Westmoreland. He was present at the important Gemot of Salisbury, which was held on August 1st, 1086, on the great plain where, sixteen years earlier, William had reviewed his victorious army. All the Witan and all the great landowners of England were gathered together at Salisbury. The royal quarters would doubtless be within the fortress at Old Sarum, where Osmund's cathedral was being built, and tradition tells us that no less than 60,000 men were encamped in the plain below. In this great meeting, says Freeman, a decree was passed which is one of the most remarkable pieces of legislation in the whole history of England. By means of it, all men became men of the king, and not, as in other countries, the men of the overlord. Every freeman in the realm took an oath of fealty to King William that he would be faithful to him within and without England, and would keep his lands and honours with all faithfulness, and would defend him before all men against all enemies. All took the oath, and thus, on this day, there was put into written law that which had been William's great aim—to make England an undivided kingdom for ever.

Osmund's great works were—(1) The erection of the cathedral at Old Sarum ; (2) the foundation and endowment of a regular cathedral body after the Norman model—this consisted of four "principal persons," the dean, the precentor, the chancellor, and the treasurer, together with four archdeacons

and thirty-two secular canons, etc. ; and (3) the drawing up of an Ordinale and Consuetudinary for use in his diocese. The former contained a code of customs of the church at Salisbury ; the latter was a service book for use in the choir. It is not improbable that these were, in the first instance, compiled from ancient sources ; but they were compiled and arranged with the idea of preventing the confusion that there was in various churches in the diocese, and of introducing a fixed and uniform rule. Framed for his own diocese, the SARUM USE soon made its way beyond its borders, and became the " Use " of Lichfield and St. David's, and latterly of London itself and of the southern province in general. In the fifteenth century the Use of Salisbury is spoken of by the chronicler, and, indeed, by Pope Calixtus III. himself, as being adopted in nearly the whole of England and Wales.

Osmund wished his chapter to be a brotherhood, in which the canons were companions and counsellors of the bishop, who was himself, as at this day he is, a canon. A certain number of them were to be in residence at the cathedral, so that the perpetual round of service might be offered, with the continual stream of supplication, intercession, praise and Eucharist. Besides this, the canons had their own work to do as missionaries within the diocese, and that especially in the places where their own prebends were situated. The cathedral, too, was to be a centre of instruction, where the archiscola, or Rector of the School, whose work, not long after

Osmund's time, was merged in that of the Chancellor, presided over the studies of men and boys of various orders in the church. The old chronicler bears his witness to the learning of the first body of canons and to their skill in music. Osmund, when he could be spared from his work as the trusted counsellor of the king, was diligent in the oversight of his diocese, as well as in his labours in connection with the cathedral itself, where, besides taking his part in the services, he encouraged the clergy in their literary and musical studies, purchasing or transcribing books for the library, and himself on occasion willingly acting as bookbinder for the better preservation of the valuable MSS. Several of the MSS. in our present cathedral library are supposed to have been his gift, though unhappily the early bindings have perished.

But to revert to the early buildings. During the past few years careful explorations have been carried out at Old Sarum (with the hearty consent of the Dean and Chapter of Salisbury, whose property it is), under the auspices of the Society of Antiquaries of London. The work was commenced on August 23rd, 1909, and, although hindered by the war, it was carried on during the summer of each year until the close of 1915. Under the direction of Lieut.-Colonel Hawley and the late Mr. W. H. St. John Hope (Sir William Hope), operations were begun upon the inner and more elevated inclosure; which, as was expected, proved to be the site of the citadel, and for the first two years they were con-

fined to this part. The succeeding years were devoted to the exploration of that portion of the city of Old Sarum, which was more especially connected with the cathedral, and which formed the north-west quarter of the land lying within the outer ramparts of the city. The accompanying illustration shows clearly the result of the excavations which have been carried out. It lays before us quite distinctly the ground plan of the two cathedrals—the earlier one of Bishops Herman and Osmund, which was commenced in 1075 and consecrated in 1092, and the enlargement, one might almost say the *new* cathedral, of Bishop Roger, which was built some thirty years later.

Bishop Osmund's Church, as we may well term it, was quickly built, for, about fifteen years after the foundations had been laid, it was "hallowed" on April 5th, 1092, when the bishops who officiated (there being at the time no Archbishop of Canterbury), were Bishop Osmund himself, Walkelin, Bishop of Winchester, and John, Bishop of Bath.

Five days after its consecration the new cathedral was struck by lightning and seriously damaged; for "the violence of the lightning utterly threw down the roof of the tower of the church and shook down much of the walling." The recent excavations have brought to light many traces of the catastrophe in the shape of scorched and reddened stones, and pieces of moulded work, which were used up as rubble in the later walling of the church. Osmund died on December 4th, 1099, and his remains were

laid to rest in the cathedral which he had erected. His body, as will be seen later, was subsequently translated, with those of Bishops Roger and Joscelin, to the cathedral at New Sarum.

After the death of Bishop Osmund, at the close of the year 1099, the see was left vacant for a time, the king (William Rufus) meanwhile appropriating its revenues, together with those of Canterbury and Winchester which also were left unfilled, to his own use. During the early years of King Henry I. the diocese was no more fortunate. It is true that in the year 1102 Roger was appointed to the vacant bishopric ; but, owing to a dispute between the king and the Pope on the question of investitures, his consecration was delayed for a further five years. Consequently Salisbury was without a bishop for nearly eight years. Bishop Roger was a man of humble parentage, who had been a poor priest at Caen. He is said to have won the king's favour by the speed with which, on one occasion, he got through mass. First employed in the temporal service of the king, he was rewarded by being raised to a position of much wealth and of influence in the church, and was consecrated bishop at Canterbury in August, 1107. He was a man of genius and proved to be a great statesman. In addition to his bishopric he held the high offices of Chancellor and Justiciar, and is spoken of as being "second after the king," and of having governed the kingdom during the king's absence. But what is of the most interest to us at the present

time is his work as a church builder. He "made new," writes William of Malmesbury, "the church of Sarum, and so adorned it with ornaments that it is inferior to none in England, but surpasses many, and he himself can not untruly say to God, 'Lord, I have loved the glory of Thine house.'" Alluding to its size, its magnificence, and the surpassing beauty of its structure, the old chronicler goes on to speak of the courses of stone as being so correctly laid as to deceive the eye, and to lead it to imagine that the whole wall is composed of a single block.

The excavations carried out during recent years, under the auspices of the Society of Antiquaries, have made it quite clear in what way, so far as the ground plan is concerned, Bishop Roger's church differed from that of Bishop Osmund.

For many generations the position of the site was unknown. But during the summer of 1834 there was a long drought, when, first of all, traces of the west end of the building began to manifest themselves. Gradually more and more of the outline of the church became visible, until the ground plan of the nave, of most of the transept and of the choir, as well as the plinths upon which the pillars rested, could be clearly seen. To a certain extent the ground was excavated and, amongst other discoveries made, was the presumed grave of St. Osmund, from which his body had been removed at the time of his translation to the new cathedral in 1226.

For more than seventy years no further steps

were taken. The excavations, however, of 1909–1915 have conclusively proved that BISHOP OSMUND'S CHURCH was 173 feet long, and measured 113½ feet across the transepts. It consisted of a presbytery with narrow north and south aisles which were square-ended outside, though they were probably apsidal within. The church had north and south transepts, with a tower over the crossing. And there was a nave with aisles. The building, which might fitly be termed the second cathedral at Old Sarum—that is to say, the CHURCH, as altered by BISHOP ROGER, must have had an internal length of 316 feet, and have measured 138 feet across the transepts. It shared, with Winchester, Westminster, Lincoln, Ely, and Beverley, the peculiarity of having western as well as eastern aisles to the transepts. The nave and aisles of the old church alone remained ; the rest had been pulled down in order to make way for the later additions. The extension eastwards was a presbytery of four bays, with piers set on a low wall raised above the floor, as in Salisbury to-day. Beyond the ambulatory was a row of three chapels. The transepts were lengthened and broadened towards the east. The principal entrance to the church appears to have been through a porch on the south side of the south transept, which measured 19 feet by 23 feet. Built against the north transept was a two-storied structure of remarkable character—a sub-vault, or crypt, 12 feet below the level of the church, measuring 60 feet from east to west, and 26 feet

COMPARISON OF THE SIZE OF THE THREE CATHEDRALS OF SALISBURY.

The Three Cathedrals.	Total Length.	Breadth across the Transept.	Height of Nave, etc.	Height of Spire, etc. (later).
St. Osmund's Cathedral, 1092	173 ft.	113½ ft.	—	—
Bishop Roger's Cathedral, 1125, *circa* . . .	316 ft.	138 ft.	—	—
Bishop Poore's Cathedral, 1220–1258, etc.. .	473 ft.	203⅛ ft.	81 ft.	404 ft.

WEST GATE
CURTAIN WALL
GARDE-ROBE PITS
DOOR
TRACES OF BUILDINGS
CURTAIN WALL
LAY FOLKS CEMETERY
NAVE
TRANS PT
PULPITUM
QUIRE
PORCH
TRANS PT
WALL
STEPS
PRESBYTERY
CANONS' CEMETERY
CLOISTER
DRAIN
BASEMENT OF TOWER
SITE OF CROSS
CHAPEL
CHAPEL
CHAPEL

from north to south, above which was the treasury. Immediately to the east of the south transept was the canons' cemetery, whilst south and north-west of the church was the burial-ground for the lay folks. Amongst other tombs found in the canons' cemetery was that of Godwin the Precentor (1160–1167). A cloister was laid out to the north-east of the church, adjoining the north transept and the presbytery. It was about the size of that at Canterbury, and on all four sides it had covered alleys along which processions could pass.

But of what further use was it? The cloister of a monastery served as the living-room of the monks. The cloister of a secular church, as, for example, at Wells in 1243, was certainly sometimes used as a cemetery for members of the cathedral establishment. We have seen, however, that at Old Sarum the burial-places, both of the canons and of the lay folk, was provided elsewhere. It is not unlikely that, placed as they were in the midst of a military settlement, the need was felt of a secluded place where they could meet together, and that from the very fact of the cathedral and its precincts being situated within the walls of a fortified place of decidedly limited area, where the military element was predominant, the cloister may have served as an acceptable place of seclusion for the undisturbed use of the cathedral body.

During the years 1915–1923, whilst the foundations were exposed, visitors to the site of these two old cathedrals at Old Sarum were interested in

noticing for themselves that the remains of the church which was erected by Bishop Osmund could be very readily distinguished from that of Bishop Roger by the colour of the mortar used in the construction. In the earlier building it was grey, whereas in the later one it was yellow. The excavated portion, however, was filled up in the summer of 1923 and there is now no difficulty in tracing the site. The walls and pillars of Bishop Osmund's Cathedral are now marked by the flints, etc., whereas the later additions of Bishop Roger are clearly shown by the white stone chippings.

The "making anew" of the cathedral was not Bishop Roger's only work. He built the castles of Sherborne and of Devizes, and he did much constructive work at the castle of Old Sarum, which he contrived to get into his possession and which he surrounded with a wall. Professor Freeman regarded him as the great architectural genius of the twelfth century, and the great master builder of his day. He speaks of him as having in his own person brought to perfection that later form of Norman architecture, lighter and richer than the earlier type, which slowly died out before the introduction of the pointed arch with its accompanying details.

The times in which Bishop Roger lived were difficult ones, and the more so because of the contest for the crown waged between Stephen and Matilda. In 1126, Roger had sworn fealty to

Matilda and had accepted her as Lady over England and Normandy. His oath was renewed in 1131. And yet, three or four years afterwards, he was one of the three bishops who helped to crown Stephen as king. Not unnaturally he was not trusted by either party, and when, in 1139, he made one excuse after another for not obeying the king's summons to Court, it was assumed that he was plotting with the partisans of Matilda. And when, at last, with a foreboding of impending evil, he was, against his will, compelled to obey a peremptory order to be present in person at a meeting of the Council at Oxford, he was, on a trivial excuse, imprisoned and treated with great severity. His castles at Salisbury, Sherborne, Malmesbury, and Devizes were seized by the king. Although Roger was released from confinement, he died at the close of the same year; his end, without doubt, being accelerated by the harsh treatment which he had received. He was buried in the cathedral which he had built at Old Sarum, and his body was one of those which were translated in 1226 by Bishop Poore to the new cathedral. The two monuments now placed between the second and third pillars from the west, on the south side of the nave, are supposed to be those of Bishop Roger and of his successor, Bishop Joscelin. Although opinion has been divided as to which of the two monuments belongs to either bishop, yet it seems almost certain, from the inscription round the base, which speaks of him as being of noble descent, as well as from the

description of the face, that the easternmost of the two tombs is that of Bishop Joscelin (**4**). The one marked (**3**) on the plan would therefore be that of Bishop Roger.

For another three years the see of Sarum was vacant before JOSCELIN DE BOHUN succeeded to it in 1142. He retained the bishopric for more than forty years until his death in 1184. He suffered from the arbitrariness of the Archbishop of Canterbury, Thomas à Becket, by whom he was first suspended and then excommunicated for the part which he had taken in framing the Constitutions of Clarendon in 1164. Six years later he was brought under the censure of the Pope for assisting in the coronation of Prince Henry, the son of the reigning king, and so passing over the right of the Archbishop. The sentence of excommunication was removed in 1172. His last days were spent in a Cistercian monastery; his suffragan, Geoffrey, Bishop of St. Asaph, acting in his stead.

Again there was a vacancy in the see, and that of five years' duration, before, on October 2nd, 1189, HUBERT WALTER was consecrated Bishop of Salisbury. But his period of residence was a very brief one. Within a few months after his appointment he journeyed to the Holy Land to take part in the Crusade, in which he gained renown both by his bravery and by his goodness. Four years after his first appointment to the bishopric, he was enthroned as Archbishop of Canterbury.

He was succeeded at Salisbury by HERBERT

Poore, who, according to Bishop Stubbs, was son of Richard of Ilchester, Archdeacon of Poictiers, and afterwards Bishop of Winchester. Herbert had, since 1175, been Archdeacon of Canterbury, and, at the time of his election to the episcopate, was Canon of Lincoln and of Salisbury. On June 4th, 1194, he was ordained priest, and on the following day was consecrated bishop. For twelve years there had been practically no Bishop of Salisbury. These continued periods of interregnum and of episcopal absence from the diocese had not been helpful, nor had they made matters easier for the cathedral body at Old Sarum. It had been, in the first instance, a strange place in which to build a cathedral—"a fortress," as one of the old chroniclers expresses it, "rather than a city, placed on a high hill and surrounded by a massive wall." Bishops Osmund and Roger had been custodians of the castle, as well as being rulers of the ecclesiastical establishment. The military section of the community would consequently be under their control. But, with the fall of Bishop Roger, when the castle was taken into the king's hands, and an independent castellan was appointed, the circumstances were entirely changed. Not for the first, nor yet for the last time, were might and right regarded as synonymous, and the Norman soldiery were by no means averse to showing their power in ways that were galling to the clergy. Relations had very likely become strained long before the days of Bishop Herbert Poore; but now they came

to a head. The position was unbearable, and after the appointment of the bishop's brother, Richard Poore, to the deanery in 1198, there were frequently deliberations between the bishop, the dean, and the other members of the chapter, as to the advisability of the removal of the church to a more commodious spot where they would be free from the constant vexations and acts of oppression to which they were daily subjected. Indeed, matters had progressed so far that land had been acquired, sufficient, not only for the erection of a cathedral, but also that each of the canons might have a house built for him "on his own proper place." The consent of the king had been obtained. However, through various hindrances, and not least in consequence of the exactions of "that most cruel King John," added to the terrible interdict under which for some years the whole kingdom laboured, it was found quite impossible to provide the funds that would be needed, and for the time being the scheme had to be abandoned. The bishop died in 1217.

He was—to the joy, not merely of the church of Sarum where his strenuous work as Dean was well remembered and his learning and goodness were fully appreciated, but of the whole realm also—succeeded by his brother, RICHARD POORE, who had been appointed two years previously to the bishopric of Chichester. At once he began to take vigorous measures for the removal of the cathedral from Old Sarum. With the concurrence of the dean and chapter, special messengers were sent

by the Bishop to Rome to explain about the vexations to which they were subjected and the many disadvantages arising from the position of the church within the walls of the fortress, and at the same time to request the sanction of the Pope for its removal to a more convenient site.

The bull of Pope Honorius III., in which permission is granted for the removal, is dated at the Lateran, March 29th, 1218. In it are recited the various grievances which the Pope had been informed had been experienced at Old Sarum, built as the church was within the walls of the fortress, and subjected as the cathedral body were to so many inconveniences and acts of oppression that it was impossible for them to reside there without much bodily peril. From its position on a lofty eminence the church was so continually shaken by tempestuous winds that, during the celebration of the divine mysteries, they could scarcely hear one another's voices, and the place itself was in such a ruinous condition as to cause constant suffering to those who dwelt there. The daily repair of the roof which was needed owing to the damage which it so continually suffered from the violence of the winds was a matter of great difficulty. The site was without trees and grass, and being of chalk had such a glare that many of the clerks had lost their sight. Besides which, they were compelled to buy water at such a price as would suffice to purchase the common drink of the country. Nor was free access to their church allowed them with-

out the permission of the governor of the castle. And so it happened that on Ash Wednesday, Holy Thursday, Synod days, Ordination days, and on some other occasions, entrance was denied to the faithful who wished to enter the church, on the plea, according to the castle guards, that it would be a source of danger to the fortress. Furthermore, the residences of the cathedral clergy were not sufficient in number, so that some of them had to rent houses from the laymen ; and consequently few were found willing or able to reside on the spot.

One MS. states that it was by the king's orders that the royal palaces everywhere were to be guarded and preserved for the royal use, all privileges of ecclesiastical right notwithstanding. And that it was in accordance with these instructions that the king's officers sought how they might by some contrivance get rid of the canons who had been hitherto residing within the king's castle. And this is how they managed :—

It so happened that upon one Rogationtide all the canons, together with their attendants, went in procession from the Close of Sarum to the Church of St. Martin. And when the Rogation Office was ended, and they were returning to the castle, the king's officers closed the gates against them and would not allow any of them to enter the city. It was this treatment which moved the bishop, when he was informed of it, to vow that if life was given him he would do his utmost to erect a church

elsewhere, dedicated to the Blessed Virgin, and removed from the king's power. According to the document quoted above, he obtained the requisite permission from the king. The difficulty now was to find a suitable site. His first idea was to obtain one from the Abbess of Wilton, where there would be abundance of wood and of water, and which would be in proximity to the town. But in a vision of the night, the story continues, the Blessed Virgin appeared to the Bishop, and advised him that he should choose as a site on which to build his church a place called Myrfeld. And here "on his own property," on Myrfeld (*i.e.* maer-felde, or boundary-field, so called because it was at the junction of three ancient hundreds, Alderbury, Underditch, and Cawdon), he determined to erect his cathedral.

And here for the present we leave Bishop Richard Poore and the rest of the cathedral body in their work of building their new church, whilst we add a few words about the later history of Old Sarum.

By 1227 the ecclesiastical establishment and most of the civil population had removed from the city on the hill to the neighbourhood of the building which was being erected in the plain below. The old church was thereupon almost entirely disused and, with other buildings, passed into the king's hands. For a time services in a chantry in the old cathedral, as well as those in other chapels within the walls of the castle, were continued. But Old Sarum had lost its importance, and like Wilton it

suffered much through the diversion of the main Western road as a consequence of the bridge which Bishop Robert Bingham had erected over the Avon.

In 1327 licence had been granted to the dean and chapter to enclose with an embattled wall the Close of the church at New Sarum, and on March 1st, 1330–31, letters patent were issued, by which there were granted to the bishop, dean, and canons, as the gift of the king, all the stones of the old cathedral church of Old Sarum, and of the houses within the king's castle there which the bishop and canons of the church formerly occupied, for the repair of the church and for the enclosure of the precincts; authority being also given to the bishop, dean and chapter to "drag out the stones and cement from the aforesaid walls and to carry them where they will." Letters patent, dated December 1331, gave them permission to build a chapel in some other suitable site within the walls "to serve the chantry in," which they had been bound still to maintain in the old church.

The recent excavations show how thoroughly they had done their work of demolition; and that the church had evidently been destroyed by undercutting the walls in sections, inserting wooden props, and setting fire to them, with the result that considerable lengths of walling were thrown down to be hacked to pieces at leisure. The walls of the Close bear many traces, in the moulding and carving of stones built into them, of the work of

the old Norman masons who had been employed in the erection of the cathedrals at Old Sarum.

The castle itself, too, became of less importance ; and in process of time appears to have been of little more use than to serve as the residence of the Castellan, and as a State prison. In 1447, when granted to John Stourton, Treasurer of the Household, it is described as having "fallen into such decay that no yearly rent thereof is answerable to the king." And, when Leland saw it in 1535, he found no trace of the church erected by "Osmund Erle of Dorchester, and afterwards bishop," or of his palace ; but only a chapel of our Lady yet standing and maintained. He speaks of three other chapels "of which there are some tokens," but states that there was not a single inhabited house left, although there had been some "in time of mind."

Old Sarum was one of the most notorious of the "rotten boroughs." Small as the population was, it returned two members to Parliament until it was disenfranchised in 1831, when there was not a single house there. And in 1705, inclusive of the vote given by one of the candidates for himself, only ten votes in all were recorded.

After being for a long time in private hands, Old Sarum was advertised for sale, in 1849, and is now the property of the Dean and Chapter of Salisbury.

J. M. J. F.

The Laying of the Stones of the Cathedral

We have seen the reasons given by Bishop Poore and his brethren for the great desire which they had for abandoning their beautiful cathedral on the hill of Old Sarum, and for leaving their homes within the ancient enclosure. These arose, partly from the inconveniences of its situation, but more especially from what they suffered at the hands of the military, who lost no opportunity of showing that they, and not the clergy, were the masters of Old Sarum. As soon as the bishop had received from the Pope the reply to his letter, he summoned all the canons to take counsel on the matter. Nearly every one was present, either in person, or as represented by his proctor. The proposed removal of the cathedral was unanimously and cordially approved of, each of those present pledging himself for seven years to contribute towards the cost, according to the value of his prebend. Those living at a distance, and so prevented from attending the chapter, were pledged to contribute in the same way as the others. This was on July 2nd, 1218.

In the following year, 1219, immediately after the close of the Easter Festival, the erection of a

temporary wooden chapel was commenced. It was dedicated on Trinity Sunday, when the bishop celebrated the Divine Mysteries, and on the same occasion he consecrated a cemetery.

At a meeting of the chapter held on August 15th it was unanimously resolved that the removal from the old home to the new should take place on the coming Festival of All Saints.

Munificent as the contributions of the members of the chapter were, they were found to be totally insufficient to defray the cost of the work. It was accordingly decided that preachers should be sent round throughout the different dioceses of England to collect alms. The vicars, or canons' deputies, had, in the first instance, promised to go; but afterwards they drew back. Whereupon the bishop appealed to the higher dignitaries and to the other canons, some of whom readily consented. Amongst these were William de Wanda, the precentor, who went to the diocese of London; the Chancellor, who went to Winchester; and others, who sought help from the dioceses of Canterbury, Ely, Exeter, and Chichester, etc., besides Robert the Scotchman, who fitly went into Scotland to ask for assistance.

Most fortunately, amongst the treasures of our cathedral, we have a contemporary MS., the work of the above-mentioned William de Wanda, the precentor, who was afterwards dean, from which we are able to learn something of the circumstances already alluded to which necessitated the change of situation, and in which, in some detail,

an account is given to us of the "stone-laying" of the present cathedral seven hundred years ago.

William de Wanda tells us that in the year 1220, on April 28th, the Feast of St. Vitalis the Martyr, the foundation of the new church of Salisbury was laid. It had been expected that the king would have been present, together with the papal legate, and the Archbishop of Canterbury, as well as a large number of the nobility of England ; and the bishop had gone to a considerable expense in the provision of "a solemn entertainment" for all comers. But, in consequence of the conference which at that time was being held at Shrewsbury, with the Welsh, and at which the king, the Archbishop, and many magnates were present, the bishop had to suffer disappointment. The ceremony, however, had been publicly announced throughout the whole diocese and could be no longer delayed. So, on the day appointed, although it is true there were not many earls or barons there, yet a great number of people had assembled with great devotion from all parts of the country. When the divine office had been said in the Old Cathedral, so soon to be forsaken, and the help of the Holy Spirit had been invoked, the bishop, having taken his shoes from off his feet, together with the cathedral clergy, singing a litany, went in procession to the place of the stone-laying. When the litany was finished and a sermon had been delivered to the people, the bishop laid the first stone on behalf of the Pope Honorius, from whom permission to change the site had been

obtained ; the second stone he laid for Stephen Langton, Lord Archbishop of Canterbury ; the third he laid for himself. The fourth was laid by William Longespée, Earl of Salisbury, who was present. Ela, Countess of Salisbury, his wife, "a woman deserving of all praise, for she was filled with the fear of the Lord," laid the fifth. After her came the few noblemen present, each of whom laid a stone ; then followed the dean, the precentor, the chancellor, the treasurer, with the archdeacons and canons of Sarum, amidst the acclamations of the multitude, many of whom wept for joy, and themselves gave with a ready mind according to the ability which God had given them.

After a time, when the nobles had returned from Wales, they, too, came and each laid a stone, pledging themselves for the next seven years to make a special contribution.

Five years later, in 1225, the bishop felt that the new building was sufficiently advanced to permit of divine service being celebrated in it, and he accordingly directed William de Wanda, who was now dean, to summon the canons to be present on St. Michael's Day for the dedication of the cathedral, and to attend a chapter meeting on the following day. Thirty-five canons answered the summons. It is interesting to see who they were —viz., the Bishop, "who is also a Canon" ; Wm. de Wanda, the Dean ; Galfridus, the Precentor ; Robert de Hertford, the Chancellor ; Edmund, the Treasurer (*i.e.* St. Edmund, after-

wards Archbishop of Canterbury); Humphrey, Archdeacon of Wilts; Herbert, Archdeacon of Dorset; Martin de Patshull (Dean of Wimborne Minster, and afterwards Dean of St. Paul's, etc.); Luke, Dean of St. Martin's, London; Hugh of Wells, Archdeacon of Bath; Gilbert de Lacy; Robert, the Abbot of Sherborne; Anastasius the Succentor; Robert de Bingham (afterwards Bishop); Roger de Sarum; Daniel de Longo Campo; Elyas de Dereham (who in all probability was the architect); Henry de Teissun; Henry de Bishopston; Luke de Winton; Martin de Summa; Richard de Brembla; Thomas de Ebelesbourn; Henry de St. Edmunds; Walter from Devonshire; Roger de Worthe; Hugh de Temple; William de Len; Robert Coterel; Peter Picot; Elias Ridel; Richard de Mappowder; Bartholomew de Kemsey; Valentine; and Stephen de Tisbury.

Not only did the bishop, with the dean and the other members of the chapter, exert themselves on behalf of the cathedral which they were building; but they were able to interest many others in the work. King and nobles lent their aid, and there were instances in which the stonemasons themselves freely gave their labour. Amongst other helpers was Alice Briwere, who "gave all the marble to the church for twelve years." This same Alice Briwere held in dower, by gift of her husband, the Manor of Worth Matravers, in the Isle of Purbeck, Dorset. And at Downshay, the site of the manor

and the seat of the old Matravers family, are still to be seen the remains of the old worked-out marble quarries. From these must have come the Purbeck shafts and capitals with probably much of the (unpolished) marble of the pillars in our cathedral. Hers was, therefore, truly a noble gift. Worth Matravers possesses one of the most interesting little Norman churches in the county of Dorset. Much still remains of the ancient building in which Alice must frequently have worshipped, and in which we may well believe that, in will and prayer, she first made this offering to God.

From the Patent Rolls we learn that fifty oak trees were given by the king in 1220 from the forest of Pauncet (in Alderbury); and that in 1222 the king granted letters of protection to those who went to Ireland to preach for the new cathedral; and, further, that he guaranteed the safe conduct in 1224 of William of Dublin's ship, laden with timber for the building of the church at Salisbury, in its passage from Ireland and back.

It has already been mentioned that amongst the canons who went outside the diocese, for the sake of enlisting the sympathies of others on behalf of the great work on which they were engaged, was Robert the Scot, who was fitly sent to Scotland. It is an interesting fact that the same masons' marks have been found on some of the stones at Amiens, which was being built at this time, as have been found at Salisbury. And those the marks of Scotch masons. From this we may surmise either

that the same men were at work at both cathedrals, or at least that they hailed from the same district in the northern country and were members of the same guild.

The part of the cathedral which was then completed was the eastern end, our present Lady Chapel with its two side aisles. On the vigil of the Festival of St. Michael and All Angels, which happened to be a Sunday, the bishop, in the early morning, dedicated three altars in the new cathedral—first, at the east end he dedicated what was then the high altar in honour of the Holy and Undivided Trinity and All Saints ; the second, at the east end of the north aisle, in honour of St. Peter and the other Apostles ; and the third, at the east end of the south aisle, in honour of St. Stephen and the other Martyrs. Stephen, Archbishop of Canterbury, and Herbert, Archbishop of Dublin, were with him. They spent some time in prayer in the new cathedral, after which, together with many of the nobility, they returned to the bishop's house where, during the whole of the octave, they were most hospitably entertained.

On the following day, September 29th, the Archbishop of Canterbury preached a sermon to the people, who were present in great numbers, and when he had concluded it, he entered the new cathedral and in it solemnly celebrated the divine mysteries. In addition to knights and barons, the following were present at the festival—the Archbishops of Canterbury and Dublin, and the Bishops

Photograph by] [*Mrs. James Fletcher.*

IN THE LADY CHAPEL

(With a glimpse of St. Osmund's Grave-Stone and Canon Liddon's Memorial Cross).

(*To face page* 44.)

of Durham, Bath, Chichester, Rochester, Evreux in Normandy (who had previously been Abbot of Bec), and, of course, the Bishop of Sarum. Otho, the cardinal legate, was also present.

Three days later, on October 2nd, the King, who had been staying at Clarendon, came to the cathedral and heard mass, making an offering of ten marks of silver and a costly piece of silk. At the same time he granted the privilege of holding an annual fair to last for eight days (August 15th–22nd). He was accompanied by Hubert de Burgh, the justiciary (the Hubert of Shakespeare's "King John"), who, on his part, vowed that he would give a golden text (*i.e.* book containing the Four Gospels), set with precious stones and with relics of different saints, for use in the church. This, according to promise, was given on the following day. On Christmas Day the king was again present at the cathedral and made further offerings.

There was another great ceremony on Trinity Sunday, June 14th, 1226, although our local contemporary chronicler narrates it in a very few lines. We allude to the removal of the bodies of three bishops who had been buried at Old Sarum, and their translation to the new cathedral—viz., "the blessed Osmund," Roger, and Joscelin. Their place of sepulchre would, of course, be in the present Lady Chapel, the only portion of the new cathedral which was yet completed. But where their bodies are now, or, indeed, which are their monuments, is, alas, a matter of conjecture. During

the alterations made in Bishop Barringtons' time, when the cathedral was handed over to the ruthless hands of Wyatt for so-called "restoration," the monuments were removed from the Lady Chapel—some number of them being re-erected between the columns of the nave; and, in some cases, fragments of screens or of other work of quite different periods were pieced together to make a base for an effigy. Moreover, the record of whom they belonged to even before Wyatt's time does not appear to have been properly kept, so that, a monument which modern research has almost certainly proved to be a portion of the shrine of St. Osmund, was, until recently, pointed out as the tomb of a nobleman who lived three centuries and a half later than the time of the "translation," and was hanged for conniving at murder!

Steps were taken to obtain the canonisation of St. Osmund in 1228, by the earnest wish of Bishop Poore; but owing to the death of the Pope, Gregory IX., it was deferred; and, possibly through the translation about the same time of Bishop Poore to the see of Durham, the matter was delayed still longer. No further steps seem to have been taken for nearly two hundred years. New inquiries, however, were instituted in 1423, and at length, in 1457, the necessary bull of canonisation was obtained from Pope Calixtus VI.

On July 24th, 1228, Bishop Poore wrote to the dean and chapter of Salisbury to inform them that,

contrary to his wish and to his great sorrow, he had been appointed Bishop of Durham. As a matter of obedience he was leaving them. But he would be separated from them in body only, not in spirit. In heart and mind he would always be with them. So he was parted from his beloved Sarum, and from those amongst whom, as canon, dean, or bishop, he had lived for nearly forty years. For the remaining nine or ten years of his life he held the bishopric of Durham, and left his mark there, as he had already left it at Chichester and at Salisbury. But when old age was creeping on and he felt that death was drawing near, his thoughts went back to his early home, the place of his birth, the little village of Tarrant Crawford in Dorset, where he had refounded a monastery. There he went to spend the evening of his days, so that, free from the care of others, he might the better be able to prepare for his Master's call. And when he knew that death was imminent, having assembled the people, he spoke to them, bidding them farewell and asking forgiveness of any whom he might have offended. On the following day, his household being gathered together, he distributed gifts amongst them, to each according to his deserts ; and when he had settled his worldly affairs and had bidden each of his friends farewell one by one, it being late, compline was said, and when they came to the verse, " I will lay me down in peace and take my rest," the bishop quietly fell asleep in the Lord. According to a tablet which

Leland saw in our Lady Chapel, when he was here in 1540, Bishop Poore's heart was buried at Tarrant Crawford and his body at Durham. But it seems quite clear he was buried, according to his own desire, in the place of his nativity; though his heart was carried to Durham for interment. The tomb at Salisbury (**34**), which has long been assumed to be his, can then but be his cenotaph. But our own memorial of the saintly Bishop Poore is the exquisite cathedral itself, which we owe mainly to his faith, his perseverance, and his unbounded liberality. For more than forty years the work was carried on before it was completed. Bishops Robert Bingham and William of York did their part and passed to their rest. It was in the early days of the next occupant of the see, Bishop Giles de Bridport, that the cathedral was consecrated, in the presence of the king and of many of the nobility, on September 30th, 1258, although it does not seem to have been quite finished until eight years later. The total cost was 42,000 marks (*i.e.* £28,000), or a sum of £500,000 of our money to-day (as computed before the War had so diminished its purchasing value).

The Spire, the West Front, the Cloisters, and the Chapter-House were added later. Only the lower of the three stages of the tower is a part of the original building; and it will be noticed that it only just rose above the roofs. It will be seen, too, that the two upper stages of the tower and the spire are more elaborately ornamented, and are

evidently of a somewhat later style of architecture —viz., the Early Decorated. There is no documentary evidence of the actual date of their erection ; but the general consensus of opinion points to the episcopate of Bishop Wyville in the second quarter of the fourteenth century. The Cloisters and Chapter-House were probably built somewhat earlier, presumably about 1280.

J. M. J. F.

The New Cathedral

"WHAT has the House of God to do with castles?" asked Peter de Blois, as he strongly urged the removal of the see from Old Sarum, "It is the Ark of the Covenant in a Temple of Baalim. Let us, in the name of God, descend into the meads. There are rich meadows and fertile valleys abounding in the fruits of the earth profusely watered by living streams. There is a seat for the Virgin Patroness of our Church to which the whole world cannot produce a parallel."

If the cathedral had remained at Old Sarum, it would in all probability have been to-day a building of a composite character, like Canterbury, or Chichester, or Rochester—of various styles of architecture, ranging doubtless from Norman to Perpendicular, and of several different designs merging into one. It would have been hemmed in by other buildings, and the city would eventually have flowed over the ditch by which Old Sarum is surrounded, and, embracing Stratford-sub-Castle, have extended its area on all sides. And Wilton, the old capital of the Wilsaetas which takes its name from the river Wylye, and gives it to Wiltshire, might possibly still have been the County town.

But it was a consequence of the removal that the cathedral was built upon a virgin site, in the

widely extending meadows; and where it was possible for the architect to have a perfectly free hand, "untrammelled by the exigencies of space," and unhampered by the necessity of having to build upon existing foundations, or of having to assimilate his work to that which already existed. And thus it is that we have, in Salisbury, a cathedral which differs from every other cathedral in England. St. Paul's, it is true, which was built four hundred and fifty years afterwards, shares with it the distinction of having been completed in one style of architecture and with a unity of design throughout; but St. Paul's is Romanesque, whereas Salisbury is Early English. And, moreover, it differs from St. Paul's in the openness of its surroundings, so that, in the grace and simplicity of its wondrous beauty, it springs up from the greensward which surrounds it like an island in a sea of green. And it remains to-day just as it was when it was first consecrated more than six and a half centuries ago, "the completest survival in the country of what has often been thought the best and purest period of English art." As he stood, with his eyes fixed upon the building, on the occasion of his last visit to the city, Pugin is said to have remarked: "Well, I have travelled all over Europe in search for architecture, and I have seen nothing like this."

The view of the cathedral from the north-east corner of the close, in the direction of the Theological College, ought not to be missed. From this point can be seen very clearly what is one of the

great charms of the building. It is the wonderful perfection of its proportions ; and the upper part of the tower and the spire, although built half a century after the cathedral itself was completed, are in perfect harmony with the remainder of the structure.

It will be noticed that the cathedral is built in the form of a double cross of which the western transept is longer than the eastern one ; and that what would otherwise seem to be a long stretch of wall is most picturesquely broken on this side by the transepts, the buttresses and the porch. It is difficult to conceive that the building is nearly seven centuries old. At a distance the masonry appears to be new ; but a closer inspection shows that it is of great antiquity. It is built throughout of white stone from the quarries at Chilmark some thirteen miles distant. As Francis Bond remarks : " Much of the impressiveness of the exterior is due, not only to its grandeur of scale, both real and apparent, but to the lovely hue of the stone of which it is built, and to the perfection of the masonry. . . . The masonry is that of a Greek temple ; the precision that of the builders of the Parthenon ; the joints fine ; the blocks squared with mathematical precision. Pass round the building from south transept eastward to north transept, and you will find that the stones in each course preserve their height with utmost exactness all these hundreds of feet. . . . Here, as in a Parthenon, the joints are practically invisible, the whole building seems

one solid block—a monumental effect indeed. . . . Only when we scan its colour—the lovely colour of the Salisbury stone, that is seen nowhere else—'a pale, ashy grey, stained below with broad patches of red and yellow lichens'—do we realise that this is no temple of yesterday, but one that has faced the stress of storm for more than six centuries."

It will be noticed with interest that the majority of the original Consecration Crosses (see page 79) still remain on the exterior as well as in the interior of the cathedral.

Salisbury Spire is by common consent the most beautiful in Europe; may it not be said that it is the most beautiful spire in the world? Although exceeded in height by Strasburg (488 feet) and Amiens (422 feet), yet it is the loftiest in England, rising as it does to a height of 404 feet above the ground-level. To one standing within the cathedral it must always be a matter of wonder how those slender, almost fragile looking piers, measuring only 7 feet in diameter, and resting upon marshy soil, can possibly bear the superincumbent weight of stone above. Not infrequently, during the six centuries which have passed by since the spire was erected, there have been moments of grave anxiety for those to whom the custody of the cathedral has been committed. Flying buttresses have been placed in position both externally and internally; iron bandages have been fixed both within and without; the stones of the stone arches are bound with iron cramps; the timber frame inside, which

was used as a most skilfully constructed scaffold in building, has been retained, and is hung up to the capstone of the spire so as to give a little additional support against wind pressure, and thus to prevent the top from being injured by storms, and to add strength to the shell of stone; for whilst the stonework of the lower 20 feet of the spire is 2 feet thick, that of the whole of the upper part is reduced to 9 inches. Moreover, the Perpendicular arches at the entrances to the great transept were inserted by Bishop Beauchamp (1450–1481) for the purpose of withstanding the side thrust of the tower. For the same reason the curious double arches (the inverted arches above the main arches) in the choir transepts were previously added.

The cathedral was carefully surveyed by Sir Christopher Wren in 1668, and the amount of deflection of the spire from the perpendicular tested by means of a plummet, let down, from the highest point accessible, to the pavement, and the position was marked for future reference. This was done again in 1681, and when the experiment was repeated in 1737, it was marked by brass pins let into the floor. No variation was found to have occurred during the seventy years, and apparently there has been none since. The amount of declination is 22½ inches to the south-west. The stone marking what should be, and what is, the point immediately below the summit of the spire will be found in the floor beneath the centre of the tower (**57**).

Amongst the MSS. in the cathedral library is

Sir Christopher Wren's autograph survey of the state of the cathedral church, August 31st, 1668, with three small practical sketches made by him for the assistance of the workmen. In 1741 the spire was struck by lightning, and the interior scaffolding set on fire; but, fortunately, the fire was discovered and put out before much material damage had been done.

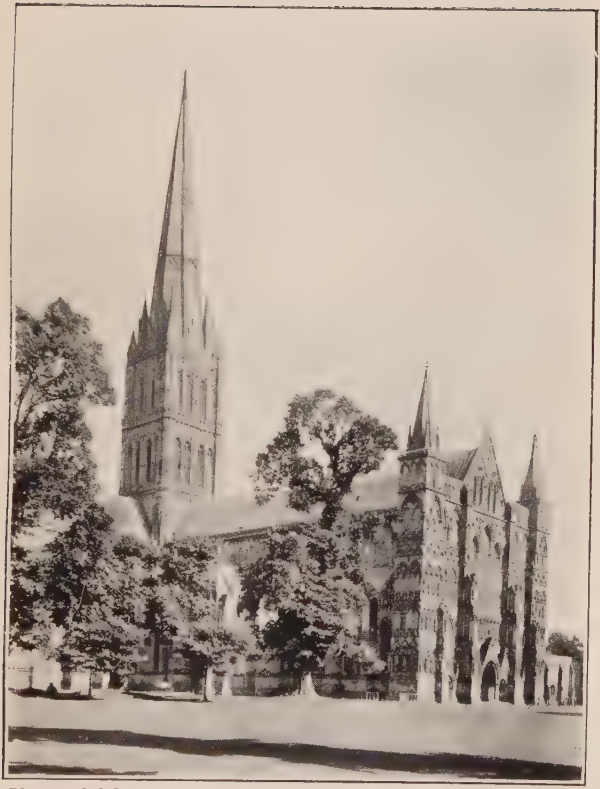
In the year 1762, whilst some repairs were being carried out to the capstone, and a new copper vane was being added, a wooden box was discovered by the workmen, inside of which was a circular leaden one, measuring 5½ inches by 2½ inches, in which was placed a fragment of woven material. It was conjectured to be a relic of the robe of the Blessed Virgin Mary, which had been placed in the spire at the time of its erection, as a preservative against its being damaged by lightning or tempest. It was carefully replaced by the workmen in the spot where they had found it.

It had at once been seen that the tower would not bear the weight and vibration of the bells. Consequently a detached BELFRY, corresponding to the campanile at Florence, or that at Pisa, was erected on the north side of the close. After very dry weather during the summer months, the position of its foundations is clearly marked in the turf, about 80 yards north of the cathedral, adjoining the garden of the residence of the principal verger. The belfry contained a heavy peal of eight bells. One alone of these remains—the sixth. It now hangs in the central tower of the

cathedral, and bears the inscription :—"William Purdue fusa anno regis Caroli 2 XIII° A° Dni 1661. Impensis Ecclesiae, R.T. HH." The others were sold to Robert Wells, bellfounder of Aldbourne, when the vandal Wyatt, amidst his many acts of destruction, demolished the bell tower which, in all probability, was almost coæval with the cathedral itself. This was done in 1790, for no other reason than that he might be able to open out a view of the cathedral from the corner of the close in front of which it stood. The four small bells on which the "quarters" are chimed were cast by Taylors, of Loughborough, in 1884.

The small "Bishop's bell," which hangs in the roof of the south transept, and is rung when the bishop is expected to be present at a service, was recast by Mears, of London, in 1854. Before it was recast it was inscribed "Jesus Nazarenus Rex Judeorum."

The West Front is another later addition. The ball-flower ornament, which is of frequent occurrence amongst its details, is a typical feature of the decorated style of the fourteenth century. The reason of the extension of the West Front beyond the aisles is that there may be as large a surface as possible for the display of statues. It has been variously criticised, more so than any part of the structure. It seems likely that many of the statues which originally filled the niches were destroyed during the reign of Edward VI. In 1863 only eight were left, and they were mutilated beyond recog-



Photograph by] [*W. H. Bagnall, Esq., Charlton Kings.*

THE CATHEDRAL FROM THE N.W.

(*To face page* 52.)

ST. DEINIOL'S
HAWARDEN
LIBRARY

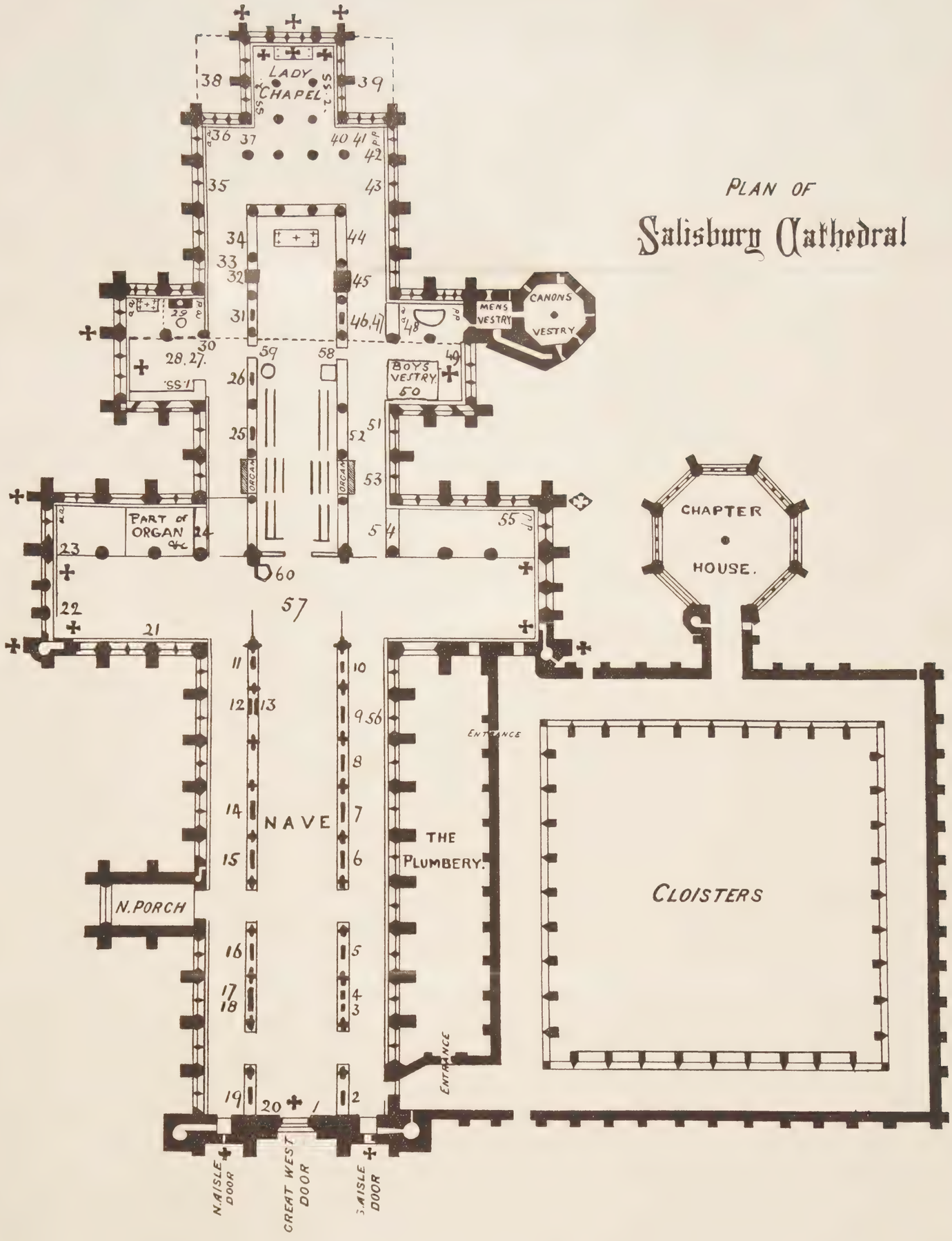
nition. The present statues which were inserted then are the work of Redfern. In the vesica above is a figure of our Lord seated in majesty. Below are five horizontal rows in which are represented by statuary :—(1) Holy Angels ; (2) Old Testament worthies, (patriarchs, kings, and prophets) ; (3) Apostles ; (4) Doctors, Virgins and Martyrs ; and (5) Worthies, including Bishop Giles de Bridport, in whose time the cathedral was consecrated ; Bishop Poore, the founder ; King Henry III., in whose time it was founded, and who was himself a benefactor ; Bishop Odo of Ramsbury (afterwards Archbishop of Canterbury), with the sacred Wafer in his hand, commemorating the legend of his miraculous proof of our Lord's presence in the Blessed Sacrament ; St. Osmund, founder of the first cathedral at Old Sarum, and so well known in connection with the " Use of Sarum " ; St. Brithwold ; St. Alban ; St. Alphege ; St. Edmund, who was treasurer of Salisbury at the time of the laying of the foundation stones ; and St. Thomas of Canterbury.

J. M. J. F.

A Walk Round the Cathedral

The usual entrance to the cathedral is through the beautiful north porch, the upper story of which is now used as one of the muniment rooms. Immediately upon entering, the visitor cannot help noticing the great size of the building, or fail to be impressed by its wonderful unity and the perfection of its proportions. It shared with Bishop Roger's church at Old Sarum, and perhaps borrowed from it, that regularity in the courses of its masonry, and the closeness of its joints, which a century before had been such a cause of admiration. To some who see the cathedral for the first time, there may be possibly just a slight sense of coldness. If so, it is doubtless due to the present absence of colour. It must be remembered that from its earliest days, its windows were filled with stained glass, fragments of which are still to be seen in the west windows of the nave and in other parts of the church. Moreover, this feeling of coldness, even if it exists at all, is merely a passing one; for there are few places which "grow on one" like the cathedral at Salisbury does. The more it is seen, the more its beauties are unfolded.

An unusual feature is the continuous plinth or base which connects the main columns on each side of the nave. The idea was borrowed from the



INDEX TO PLAN.

1. Lord Chancellor (of Ireland) Wyndham of Finglass.
2. Unknown.
3. Bishop Roger (1139).
4. Bishop Joscelin (1184).
5. Unknown.
6. Bishop Beauchamp (1481).
7. Robert, Lord Hungerford (1459).
8. Part of the Shrine of St. Osmund.
9. Bishop de la Wyle (1271).
10. William de Longespée, Earl of Salisbury (1226).
11. Sir John Cheney (1509).
12. Walter, Lord Hungerford (1449).
13. Catherine, Lady Hungerford.
14. Sir John de Montacute (1389).
15. Unknown.
16. Chancellor Geoffrey (1558).
17. William Longespée the Second (1250).
18. Usually, but erroneously, described as "The Boy Bishop." In all probability it was originally an effigy placed over the heart or viscera of a thirteenth-century Bishop.
19. Unknown.
20. Dr. Daubigny Turberville, Oculist (1696).
21. Brass to John Britton (1857).
22. Bishop Blyth (1499).
23. Sir Richard Colt Hoa (1838).
24. Bishop Woodville (148
25. Cadaver of Archdeac Sydenham (1524).
26. Cadaver of Precentor Bennett (1558) (dated 1554).
27. Bishop Wyville (1375).
28. Bishop Gheast (1576).
29. Ancient Lavatory.
30. Bishop Jewel (1571).
31. Bishop Roger Mortival (1330).
32. Bishop Audley's Chantry (1524).
33. Canon John Bampton (1751).
34. Cenotaph of Bishop Richard Poore (1237).
35. Bishop Nicholas Longespée (1297).
36. Sir Thomas and Lady Helen Gorges (1610 and 1635).
37. Bishop John Wordsworth (1911).
38. Site of the Hungerford Chapel.
39. Site of the Beauchamp Chapel.
40. Slab which, in all probability, covered the grave of St. Osmund (1099).
41. Edward Seymour, Earl of Hertford (1621), and the Lady Catherine, his wife (1563).
42. Chancellor Wilton (1523).
43. Bishop Moberly (1885).
44. Bishop Hamilton (1869).
45. Hungerford Chantry (1429); made into a family pew in 1778.
46. Bishop Simon of Ghent (1315).
47. Bishop Giles de Bridport (1262).
48. Ancient Cope Chest.
49. Bishop Burgess (1837).
50. Bishop Seth Ward (1688).
51. Bishop Davenant (1641).
52. Bishop Capon (1557).
53. Sir Richard (1627) and Dame Katherine Mompesson.
54. Bishop Mitford (1407).
55. Bishop Fisher (1825).
56. Mrs. Eleanor Sadler (1622).
57. Marks tracing amount of declination of the summit of the spire from the perpendicular.
58. The Bishop's Throne.
59. Choir Pulpit.
60. Nave Pulpit.

aa. Double Aumbrey.

pp. Double Piscina.

ss. 1. Portion of thirteenth-century Choir Screen.

ss. 2. Canopy work from the Beauchamp Chantry.

✠ Consecration Cross.

cathedral at Old Sarum, and was obviously introduced for the sake of helping to distribute the weight over a larger surface, and so of lessening the disadvantage which arose from the fact that the building was erected upon somewhat marshy ground. Upon this base, between the pillars, have been placed a number of monuments, only two or three of which are in their original position. We shall have to allude more than once to the innovations and demolitions which were carried out during the episcopate of Bishop Shute Barrington, 1782–91, when unhappily the cathedral was given over into the hands of James Wyatt, the architect, for "restoration." Wyatt's great idea was the opening out of vistas. And everything must be removed—tombs, screens, or reredos, however old or interesting—which interfered with this. Most of the monuments now situated on the plinth spoken of were removed from the Lady Chapel, or from some other part of the church, and were placed here in 1782. It will be observed that they stand upon already existing graves. This is especially noticeable with the memorials of William Longespée the elder (No. **10** on the Plan), Lord Robert Hungerford (**7**), and Bishop Beauchamp (**6**), where the matrices from which the brasses have gone are clearly visible. The tombs on which the effigies lie are made up of fragments of carved stone of various periods of architecture, which not infrequently had no connection with the sculptured figures above. It is almost needless to add that the historical associations

have suffered from the alteration of their position.

To the south of the great West Door is a monument by Rysbrack (**1**) to Thomas, Lord Wyndham, 1745. The Purbeck marble slab to the west of the first pillar on the south side of the nave (**2**) is sometimes assumed to be a memorial to Bishop Herman, in whose time the sees of Sherborne and Ramsbury were united, and who was the bishop of the diocese after the removal of the see to Old Sarum. But, as has already been stated, this is mere conjecture ; for, in all probability he was buried at Sherborne. It is just possible that it may be the memorial of Bishop Herbert Poore, who is believed to have died and to have been buried at Wilton, 1217. With some number of our monuments it is, alas, more or less a matter of conjecture as to whom they belong. And amongst these are the next two, though they are usually assigned to Bishop Roger (**3**), 1139, and Bishop Joscelin (**4**), 1184. These two effigies were in their present position before Wyatt's alterations, and, as the translation of the bodies of Bishops Osmund, Roger, and Poore from the old cathedral to the new took place in 1226, when only the Lady Chapel had been completed, if these are the monuments of Bishops Roger and Joscelin, they must have been previously removed from some part of the cathedral further east. The effigy (No. **4**) is much more likely to be that of Joscelin than of Roger. It represents a bishop holding a pastoral staff, and down the front of his cope are the words :—

Affer opem : devenies in idem.

On the edge of the slab may be read the following inscription :—

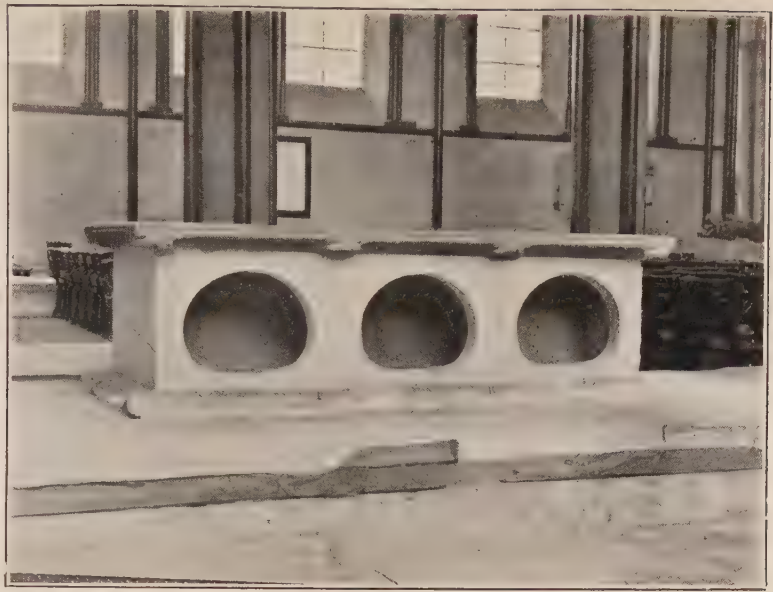
Flent hodie Salesberie quia decidit ensis
Justitie, pater ecclesie Salisberiensis.
Dum viguit, miseros aluit, fastus-que potentum
Non timuit, sed clava fuit terrorque nocentum.
De ducibus, de nobilibus primordia duxit
Principibus, propeque tibi q*uasi* gemma reluxit.—

which has been translated :—" They mourn to-day at Salesberie because there has fallen the sword of justice, the father of the church of Salisberie. Whilst he lived he sustained the wretched, and feared not the arrogance of the powerful, but himself was the scourge of the guilty. He traced his ancestry from dukes and noble princes, and shone near to thee as a precious gem." The next tomb (**5**) has not been identified. The altar tomb on the other side of the passage (**6**) contains the remains of Bishop Beauchamp, 1450–81. He was buried in the middle of the beautiful chapel (**39**) which was erected on the south side of the Lady Chapel. When the Beauchamp Chapel was demolished by Wyatt, the bishop's remains were entrusted to the care of W. Dodsworth, the senior verger ; but the tomb itself was mislaid and could never be found. His remains are now covered by a slab, the five crosses incised on which show that it has at one time served as the mensa of an altar. It is to Bishop Beauchamp that we are indebted for the arches

inserted above the entrances to the great transepts which were erected to withstand the side thrust caused by the great weight of the tower and spire.

The next effigy (**7**) is that of ROBERT, LORD HUNGERFORD, who died in 1459. It is made up of fragments of the Hungerford Chantry, which was erected by his widow, the Lady Margaret, on the north side of the Lady Chapel (**38**). It, too, was destroyed by Wyatt. Lord Robert wears the SS collar. His father was Treasurer of England, and he himself served in the French wars.

We now come to the curious tomb with three apertures on each side (**8**), which is, in some respects, the most interesting monument in the whole cathedral. It stood, previously to its removal by Wyatt, on the south side of the Lady Chapel, and has been quite erroneously assigned to Charles, eighth Baron Stourton, who was hanged (because of his rank, in a *silken* halter) in Salisbury market-place in 1557, for being an accessory to the murder of the two Hartgills, the family agents, who had dissuaded his mother, when left a widow, from signing a bond at Lord Stourton's desire, promising that she would not marry again. Lord Stourton's grave seems to have been near to this in the Lady Chapel ; and until as lately as 1773 to have had a wire twisted into a noose suspended above it. Apart from the confusion arising from the proximity of the two tombs, the only reason for the assumed connection of this one with the Stourtons was the idea that the three apertures on each side of the tomb repre-



Photograph by [*Mrs. James Fletcher.*

PART OF ST. OSMUND'S SHRINE.

Showing three of the Foramina.

(*To face page* 58.)

sented the three fountains on either side of the bend in the family "coat of arms," and which in turn represented the six sources of the River Stour, which rises at Stourhead, the ancient family seat. There is little doubt but that this tomb was in reality a part of the SHRINE OF ST. OSMUND, and that the apertures are the "foramina," in which the afflicted placed their diseased limbs, or through which they passed their head and shoulders, so that, in the closest available proximity to the remains of the saint, they might look by faith for healing or relief. The date of the tomb is several centuries earlier than the time of Lord Stourton. Openings of this kind are usual in shrines, and in the account given us of the miracles of St. Osmund we are told of miraculous cures which followed the insertion of the head and limbs of the sufferer in the foramina of St. Osmund's tomb.

The mutilated effigy in the next bay (**9**) is that of BISHOP DE LA WYLE, who died in 1271, the founder of the Collegiate Church of St. Edmund in this city. It will be seen that the base of his tomb is made up of fragments of much later date. The bishop was buried originally in the Chapel of St. Edmund of Canterbury, which occupies the middle of the east side of the north-west transept of the cathedral. His monument was removed and placed in its present position by Wyatt. ST. EDMUND, Edmund Rich of Abingdon, was Treasurer of Salisbury Cathedral from 1222 until 1234, when he became Archbishop of Canterbury. His connection with

Salisbury, no doubt, came about from the fact that Berkshire, in which county Abingdon is, was then in this diocese. He was educated at Paris, where the austerities which he practised were severe. For some years before coming to Salisbury he taught at Oxford. In Salisbury we know of him as the spiritual director of the Countess Ela, and as the one through whom her husband, William Longespée, was converted to God. Some little time before his death he retired to Pontigny, but died at Soissy on November 16th, 1240. It is worthy of mention that he was canonised, or "received into the catalogue of saints," in an unusually short time after his death—viz., in December 1246.

The last effigy on this side of the nave (**10**) is the very interesting one of WILLIAM LONGESPÉE, the first person to be buried in the new cathedral, very shortly after its consecration. He was the natural son of King Henry II; and, by his marriage with the Countess Ela, he became Earl of Salisbury—the Earl of Shakespeare's "King John." For many years, in spite of King John's evil life, the Earl, his half-brother, was loyal to him, and, indeed, was on the royal side on the occasion of the sealing of Magna Carta at Runnymede in June 1215, when he himself was a witness. It is perhaps because of this that we have amongst our treasures in the cathedral library, a contemporary copy of the charter (see page 114). When the building of the cathedral was formally commenced on April 28th, 1220, William Longespée was present

Photograph by] [*the Hon. Mrs. Hamersley.*

WILLIAM DE LONGESPÉE.

(*To face page* 60.)

and laid one of the stones, another being laid by his wife, the Countess Ela, the saintly foundress, in the days of her widowhood, of the Abbey at Lacock. William Longespée is said to have taken part in one of the Crusades, but this is doubtful. In 1224 he was engaged in warfare in Gascony in company with his nephew, Prince Richard. He reached England again after a tempestuous voyage just in time for Christmas, 1225. He arrived at Salisbury on January 10th, 1226, and on the afternoon of the same day repaired to the cathedral to render thanks for his safe return, being received by the clergy in procession with great joy. Exactly eight weeks later, on March 7th, he died at his castle of Old Sarum, and was honourably buried, on the following day, in the Lady Chapel, which was the only completed part of the new cathedral, in the presence of the Bishops of Salisbury and Winchester and of "one from Ireland," together with various members of the nobility and a great multitude of knights. When the monument was moved here by Wyatt, the skeleton was found entire. On the effigy the warrior is clad in chain mail. The sides of the base of the monument are ornamented with pillars and arches carved in wood, the panels of which still bear traces of painting and of beautiful diaper work.

Immediately opposite this tomb on the other side of the nave is the effigy (**11**) of Sir John Cheney, who died in 1509. He is clad in full armour. The garter is round his left leg, and he

wears a collar of SS with a double rose and portcullis pendant. He was the standard-bearer of Henry of Richmond at the battle of Bosworth, where he was unhorsed by Richard III. His tomb was originally in the Hungerford Chantry (**38**). And when it was moved here by Wyatt, the unusual size of the bones bore their testimony to the truth of the tradition which described him as a man of gigantic stature and of tremendous strength.

The two tombs to the west of this are those of WALTER, LORD HUNGERFORD (**12**), 1449, and of the Lady Catherine (Peverell), his first wife (**13**). They have lost their brasses. The Hungerford Chantry (**45**), which was founded in 1429, and is now near the sacrarium, where it serves as a family pew, originally stood here. But it was removed and put to its present use by a descendant of the Hungerfords, the 2nd Earl of Radnor, in 1778.

The vacant site beneath the next arch was occupied, from the time of Wyatt's alterations until 1878, by the broken slab on the stone bench, which is supposed to have covered the grave of St. Osmund. It has now been replaced in the Lady Chapel (**40**).

Next comes the effigy of SIR JOHN MONTACUTE (**14**), who fought at Crécy and in Scotland. He died February 25, 1389–90.

The next tomb (**15**) has not been identified. But the following one is that of WILLIAM GEOFFREY (**16**), who was Chancellor of the Cathedral, 1554–58. He is branded by Fuller and Fox as one who took part

in the burning of those who did not share his religious views, during the reign of Queen Mary.

We then come to the effigy of another WILLIAM LONGESPÉE (**17**), the eldest son of the above-mentioned William Longespée (**10**) and of his wife, the Countess Ela. It is a cenotaph only, which was probably placed here by his mother, for he lost his life in 1250, whilst fighting against the Saracens in battle at Mansoura, in the second of the two crusades in which he was engaged. On account of his great bravery, his mangled remains were subsequently given by the Saladin to the Christians, and were buried in the Church of the Holy Cross near to Acre.

In the same bay is the curious diminutive effigy of a bishop (**18**), which lies beneath an iron grating, and which is usually, but quite erroneously, termed "The Boy Bishop." It was placed here shortly after its discovery under the seating in the choir about the year 1619. In all probability it formerly covered the grave in which had been deposited either the heart or the viscera of a thirteenth-century bishop. The ceremonies connected with the BOY BISHOP, as carried out in our own cathedral, as well as at York, Durham, Lincoln, Exeter, and St. Paul's, and at Eton and Winchester Colleges, are possibly a relic of the old Saturnalia. In some of our English counties to-day "guysing" or "mumming" is still a popular amusement at Christmas time. The custom of dressing up then no doubt suggested to the children connected with the church that they

should act as bishop and canons, etc. When it was seen how popular this amusement was, it was not discouraged by those in authority; but they tried to make it instructive, and by means of it to help people to realise that the Incarnate Son of God had Himself lived upon the earth as a little child. And children were allowed under supervision, and, seriously, as a religious ceremony, to act the parts of bishops and clergy, and were permitted, attired in episcopal robes and other clerical dress, on certain days to take some of the services in the church. As far back as in 1263 it was described as being an ancient custom at St. Paul's. And in 1319 it had long been established at Salisbury, for in that year there was a statute promulgated by Bishop Roger de Mortival, which enacted amongst other things that "the chorister boy elected to be bishop in the accustomed childish manner is to execute freely his office in the church as hath been accustomed to be done." By the same statute any unruliness on the part of outsiders, or interference with the boys' procession, is prohibited under the most severe penalties. Here the Boy Bishop was chosen by the other choristers on December 5th, the Eve of the Feast of St. Nicholas, the patron saint of children, and he retained his office and authority until Holy Innocents' Day (December 28th), although he only actually entered upon his duties on the evening of December 27th and continued them on December 28th. Full episcopal vestments and a pastoral staff were provided

for him, and copes were found for his companions who assumed the rank of prebendaries. A copy of the services used by him and the other boys in the cathedral is still preserved in our library. The usual order of procession was completely reversed. The dean and canons went first through the west door, then the chaplains, whilst the boys and their bishop walked last, as occupying the most honourable place. In the cathedral the boys occupied the canons' stalls, whilst the canons sat below on the choristers' benches. The ceremony was abolished by Henry VIII. in 1542, and although revived under Queen Mary, it was finally put an end to on the accession of Elizabeth.

The remaining memorial (**19**) placed between the pillars of the nave has not been identified. The monument against the west wall to the north of the entrance (**20**) is that of Dr. Daubigny Turberville, a renowned local oculist, who died in 1696.

Above the central west door will be noticed a Consecration Cross (✠). As far back as the eighth century the Bishop was directed to make such crosses on the walls (within the church) at its dedication. In later times it was customary to have twelve crosses inside and twelve more outside the church, to represent the twelve apostles, who, by the faith of Christ crucified, illumined the world. We are fortunate in still having nineteen of these crosses visible here—nine within the cathedral and ten on the exterior. Their position will be found

marked with Maltese crosses on the accompanying plan.

It will be remembered that, in the early days, the windows of the cathedral were filled with stained glass. One of the many acts of Wyatt's vandalism was the removal of this thirteenth-century glass from the windows, in 1788. Most of it was wantonly destroyed for the sake of the lead, whilst the glass itself was thrown into the city ditch to help to fill it in, or was used for the levelling of the ground near the chapter-house. Some, however, found its way to Grately Church, Hants., including a medallion on which is portrayed the martyrdom of St. Stephen, and a portion of another medallion on which is depicted the Angel Gabriel of the Annunciation, with some borders and scroll-work. But, about the middle of the last century, any fragments that could be found of the glass from the windows of the cathedral or the chapter-house, were collected together and placed in the west windows of the nave, in those of both south transepts, and at the east end of the choir aisles.

Until quite recently might have been seen, in the lower half of the central light of the great west window, the fragmentary remains of a fine Jesse Window, together with some thirteenth-century medallions representing the Appearance of the Angel to Zacharias in the Temple, and the Adoration of the Magi, etc. These have been removed and will shortly be placed in the window in the south aisle of the nave in which they were previous to 1788;

and in the same window will be placed other thirteenth-century medallion pictures which were originally in the windows of the Chapter House.

In addition to the old glass previously in the cathedral, there remains still in the large west window some fifteenth- and sixteenth-century glass which, about a hundred years ago, were brought from Dijon, from Rouen, and from a church in the neighbourhood of Exeter. The principal subjects distinguishable are : St. Francis before a Crucifix, The Invention of the Cross, St. Augustine, The Betrayal of our Lord and St. Catherine.

The window on the south side of the nave, opposite the north porch, is by Holiday, and in memory of John Henry and Henrietta Sophia Jacob, 1870. The subject : Christ's Blessing, and Care for Children. The subject of the window, near the south transept, by Clayton and Bell, to the memory of William Martin Coates (a physician), 1836, is " Miracles of Recovery from Sickness and Death."

By the wall, on the north side of the nave, is preserved some of the old pavement, which is conjectured to be coæval with the erection of the cathedral. The north aisle contains memorials to Wiltshire men who were killed in the South African War, as well as memorials to individual soldiers and other worthies. It was at one time intended to fill the windows in this aisle with glass as a memorial to those from the diocese who have given their lives for their king and country in the Great War. And temporarily the first pair of memorial windows have

been placed there. But these, before long, will be transferred to the south transept where also the other windows of the set are to be placed. The subject is "The Supreme Sacrifice." It is also intended to fit up the Chapel of St. Michael (in the S.E. corner of the transept) as a Memorial Chapel, with a Shrine for the "Book of Remembrance," in which the names of the heroic dead will be inscribed, with the parishes from which they came. In St. Michael's Chapel, too, is to be placed the memorial to Bishop Ridgeway in commemoration of the great work which he did amongst the soldiers during the war; and the reredos will be given by his family.

Before leaving the nave it may be of interest to notice the brass and markings on the floor, which show how much the spire has declined from the perpendicular (**57**) (see page 64). The monument on the south wall to Elihonor Sadler (**56**), who died in 1622, frequently attracts the notice of visitors, partly because of the figure, and partly because of the inscription below, which informs us that she was interred "according to her owne desire under this her pew, wherein with great devotion she had served God daylie almost L years."

THE NORTH TRANSEPT

The entrance to this transept is beneath the wide Perpendicular arch which was erected towards the close of the fifteenth century by Bishop Beauchamp, in order to counteract the thrust caused by the

weight of the central tower. Amongst the monuments in this transept may be mentioned the brass (**21**) against the west wall which was placed there by the Royal Society of British Architects to the memory of the distinguished ecclesiologist and archæologist JOHN BRITTON, who died in 1857. Between the windows above is a monument by FLAXMAN to William Benson Earle, 1796, which depicts "Benevolence lifting the veil from a bas-relief of the Good Samaritan." There are two other monuments by Flaxman in this transept—one to Walter Long, 1807, on the north side, and the other to William Long, 1818, on the east. Another distinguished sculptor is also represented by CHANTREY'S full-length portrait figure, against the west wall, of James, 1st Earl of Malmesbury, 1820.

The effigy on the north, surmounted by a canopy (**22**), is that of BISHOP BLYTH, 1499. He was, in the first instance, buried immediately behind the high altar ; and, by his own desire, underneath the confessional chair. In order that his wish might be carried out, his body had to be laid north and south instead of east and west. It was placed here by Wyatt, and it is supposed that the present canopy is partly formed out of the confessional chair.

Close by is the seated figure (**23**) of the indefatigable and generous historian of Wiltshire, SIR RICHARD COLT HOARE, 1838.

Through the door in the north-west corner is the entrance to the tower. The clock in the tower

was the gift of the officers and men of the 62nd Wilts Regiment, in memory of their companions who died in India and at Aden in 1868–82.

The canopied altar tomb, which divides this transept from the north choir aisle, is said to be that of Bishop Woodville (**24**), whose sister Elizabeth was Queen to King Edward IV. The Bishop died in 1485. Mr. A. R. Malden, however, was of the opinion that this was the tomb of Dean Gilbert Keymer, 1463, who was buried in the cathedral, and had obtained permission to build himself a tomb on this spot. He founded a chantry at the altar of relics which stood beside it. Dr. Keymer, who was Physician to the king, also held the offices of Chancellor of the University of Oxford, and Dean of Wimborne Minster (1427–63). The screens which formerly enclosed the chapels were destroyed by Wyatt.

In the centre of the Eastern part of this transept is the Chapel of St. Edmund of Canterbury (see page 73). It is intended shortly to restore this chapel to its proper use.

In the west windows of this transept are copies of the old thirteenth-century glass in memory of Eleanor widow of Dean Hamilton, 1895. The window on the east commemorates Andrew Middleton, 1870; the subjects being, "The bringing of Water to Jerusalem by Hezekiah," and "The Water of Life."

Photograph by] [*Mrs. James Fletcher.*

CHOIR AND SANCTUARY.

(*To face page* 71.)

THE CHOIR

The SCREEN which separates the choir from the nave is of wrought iron work, by Skidmore, of Coventry, and was given by Mrs. Sidney Lear in memory of her husband. It replaced an organ screen which had been compiled by Wyatt of fragments from the Hungerford and Beauchamp chantries. In order to construct this, he had demolished the exquisite thirteenth-century pulpitum, a portion of the front of which is now fixed against the west wall of the north choir transept (ss).

The BISHOP'S THRONE, designed by Sir Gilbert Scott, 1876, was the gift, in part, of clergy who had been ordained in the Cathedral.

The ORGAN was built by Willis, and was the gift of Miss Chafyn Grove, of Zeals, in 1876. It replaced an instrument, by Green, of Isleworth, which had been presented by King George III., and which is now in use at St. Thomas's Church.

The CANOPIES to the stalls are from designs by Mr. C. E. Ponting, and are a part of the memorial from the diocese to Bishop John Wordsworth. In the niches are figures of bishops. But the upper row of STALLS, with the return stalls against the screen, as well as considerable parts of the lower stalls, are the original oak work, probably erected when the church was dedicated by Archbishop Boniface in 1258, during the episcopacy of Bishop Giles de Bridport. The carvings of the misericords

and the arms are extremely good and interesting examples of the mid-thirteenth century work. Salisbury possesses the only fairly complete set of thirteenth-century stalls in an English cathedral.

The ROOF of the choir and presbytery is decorated with reproductions by Messrs. Clayton and Bell, of the original paintings. The series, beginning from the west, shows prophets and saints of the Old Testament with St. John Baptist and the Apostles from the New Testament. In the centre is our Lord in Majesty surrounded by the four evangelists. From this point to the east the subjects are secular ones, typifying the twelve months of the year.

The STAINED GLASS in the window of the gable above the high altar was given in 1781 by the 2nd Earl of Radnor. The subject is "The Lifting Up of the Brazen Serpent." It was executed by Pearson, after a design by Mortimer.

The REREDOS, from a design by Sir Gilbert Scott, was given by Lord Beauchamp in memory of Bishop Beauchamp, 1450–81, whose chantry (39) was destroyed by Wyatt. In the centre is the Crucifixion with St. Mary and St. John. In the niches at the sides are the statues of the two other Maries, and of St. Osmund and Bishop Beauchamp.

The handsome PASTORAL STAFF, near the Bishop's Throne, designed by Mr. Arthur Reeve, was presented by Canon Myers in 1909. The stem is of ebony with silver gilt annulets, and the crook is of carved ivory. The figures in the

niches beneath the crook are the Blessed Virgin and Child, St. Aldhelm, St. Osmund, and Bishop Poore.

On the opposite side of the choir, not far from the pulpit, is the beautiful PROCESSIONAL CROSS, a Memorial to Lieut. John Philip Morton Carpenter, R.F.A., second son of the Venerable the Archdeacon of Sarum. The casing is of sterling silver, with the exception of the gold setting of the jewels. The jewels were from a wedding bracelet belonging to his mother. On the one side of the cross is the figure of our Lord; on the other, a medallion of the Agnus Dei. In the gabled niches below are the Blessed Virgin Mary (the Patron Saint of the Cathedral), and St. George of England. It was designed by Mr. C. E. Ponting.

Against the screen, to the west of the pulpit in the choir, is the MEMORIAL TO FORMER CHORISTERS of the Cathedral, and other pupils of the Choir School, who gave their lives in the Great War. The figures represent St. George and St. Nicholas (the Patron Saint of schoolboys) (see page 77).

The WINDLASS which will be found on the north side, near to the gate into the choir aisle, was probably used in connection with the raising and lowering of the lenten veil.

The two BANNERS suspended in the choir are the Colours of some of the Australian troops who were quartered in the neighbourhood for their training. They were deposited here when the men were ordered to the front.

NORTH CHOIR AISLE AND MORNING CHAPEL

The canopied altar tomb on the left (**24**), of Bishop Woodville, has already been spoken of. The CADAVER, or emaciated figure (**25**) on the bench on the right, just beyond the organ, is popularly known as "the fasting man," and has had the name *Fox* given to it, possibly from its being confounded with the emaciated effigy of Bishop Fox, 1528, at Winchester. It is, however, in all probability, the effigy of GEORGE SYDENHAM, Archdeacon of Sarum, and Chaplain to Kings Henry VII. and Henry VIII. He died in 1524. Such symbols of mortality, whether in stone or brass, are by no means uncommon in the later part of the fifteenth and earlier years of the sixteenth centuries. Well-known examples are those of Bishop Fleming, 1431, at Lincoln ; Archbishop Chichele, 1443, at Canterbury ; Bishop Lacy, 1455, at Exeter ; Bishop Beckynton, 1465 at Wells ; Dean Heywood, 1492, at Lichfield ; Bishops Fox, 1528, and Gardiner, 1555, at Winchester ; and of laymen, which are much less common, Sir Sampson Meverell, 1462, at Tideswell, Derbyshire.

A little beyond, on the same side, is another cadaver (**26**), that of THOMAS BENNETT, who was precentor of the cathedral from 1542 until his death in 1558. In earlier life he had been chaplain and secretary to Cardinal Wolsey ; and for a time had also been chancellor of the diocese. He had evidently prepared his tomb in 1554, four years

before his death. It originally bore a painting representing himself in the attitude of prayer.

On the floor, outside the north choir transept, or, as it is usually called, THE MORNING CHAPEL, is the brass (**30**), a modern replica of the original, commemorating BISHOP JEWEL, 1560–71. He, with Bishops Wyville and Gheast, was buried in the choir, in proximity to the place where, then, was the bishop's throne. Their grave-stones were removed in 1684, when the choir was repaved. Jewel was a man of great learning. He is best remembered by his controversy with the Romanists. Chained copies of his "Defence of the Church of England" are still to be seen in some number of our churches. It ought not to be forgotten that he assisted very materially in the education of Richard Hooker, who afterwards became one of our Prebendaries, and consequently that indirectly we owe to him the existence of "The Ecclesiastical Polity."

The interesting brass (**27**) of BISHOP WYVILLE will be found on the floor just inside the chapel. The bishop, who died in 1375, is represented three-quarters length, in Eucharistic vestments, standing within a large battlemented castle with his champion at the portcullis beneath him. It refers to his recovery of the castle of Sherborne, which had been alienated from the time of Bishop Roger, for the see of Salisbury. The rabbits and hares before the castle gate refer to the Chace of Bishop's Bere in Windsor Forest, a grant of which was obtained for the see by the bishop. It was during the time

of his episcopate that the wall which surrounds the cathedral close was built. And the impression is fairly general that it was during his days that the upper part of the tower and the spire were erected.

The comparison of his vestments with those worn by BISHOP GHEAST (**28**), 1578, on the brass affixed to the adjoining slab is interesting. The latter appears to be wearing a rochet and chimere with lawn sleeves and a silk scarf. In his left hand he holds a book, whilst in his right he carries a short staff with a knotted handle and sharp pointed ferrule. He was a considerable benefactor to the cathedral library, and, from his description, we learn that he was formerly Bishop of Rochester and High Almoner of Queen Elizabeth.

Behind the FONT, which is modern and was placed here as a memorial to Dean Lear, 1850, is an ancient LAVATORY (**29**), of early Perpendicular work, which formerly stood near the vestry.

The beautiful Purbeck marble SCREEN (ss), on the west side of the chapel, is worthy of notice. It dates from about the year 1260, and, before its removal by Wyatt, it formed a part of the solid screen, or pulpitum, which divided off the choir, or canons' part of the cathedral, from the nave. Above it stood the loft or gallery, from which at stated times the epistle and gospel were read. In the niches were statues of some of the kings—those more especially who had shown their interest in the cathedral by their presence, their gifts, or in other ways.

Some parts of the wooden doors to the DOUBLE

Photograph by] *[the Hon. Mr. Hon[illegible]*

PART OF ANCIENT CHOIR SCREEN

(Now in the Morning Chapel).

(*To face page* 74.)

AUMBRY (aa), in the north-west corner of this chapel, are the original thirteenth-century ones.

In the WINDOWS : On the west are depicted the Transfiguration and the Ascension. These, from designs by Powell, of Whitefriars, were an anonymous thankoffering for the Saturday noontide services of Intercession. The window to the left on the north, by Powell, is a memorial to BISHOP WEBB, who was Dean from 1901–07. The subject is St. John's Vision of the Heavenly Jerusalem. To the right is a memorial to MORRIS MILES, also by Powell; the subject, "Those Who Saw Visions"—viz., from the Old Testament, Jacob, Moses, Isaiah, and Ezekiel; from the New Testament, St. John, St. Peter, St. Stephen, and St. Paul. The east window (left), by Burleson and Grylle, in memory of ISABEL ELIZABETH HAMILTON, widow of the Bishop, 1886, depicts Acts of Mercy, with the Nativity, Crucifixion, and Resurrection. The adjoining window, by Powell, in memory of the two CANONS WATTS (father and son, 1872 and 1911), has for its subjects Our Lord's Baptism and Presentation in the Temple, etc.

Returning to the choir aisle, the canopied tomb in the third arch from the east (**31**) has usually been assumed to be the tomb of Bishop Robert Bingham, 1229–46, but Sir William Hope has pointed out that, as the high altar was not hallowed until 1258, it is difficult to see how he could have been buried in the unfinished presbytery. The

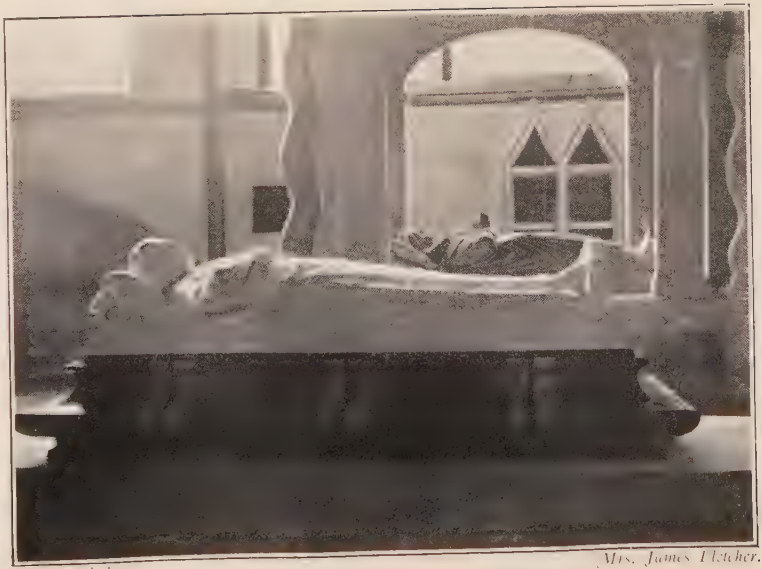
tomb, too, is unquestionably of the fourteenth, and not of the thirteenth, century. Sir William also points out that the ascription of the tomb to Bishop Bingham is due to Richard Gough in 1796 ("Sepulchral Monuments"). He shows from Leland and others, who wrote before the time of Gough, that this must be the tomb of ROGER MORTIVAL, 1315–30. And this is confirmed by the mention of Mortival's tomb in the directions which are given for ceremonial censing of the altar, etc., at certain times, in a Sarum fifteenth-century "Ordinale and Customary."

Adjoining this is the beautiful chantry of BISHOP AUDLEY (**32**), 1524, a very fine example of late Perpendicular, with a rich fan-like vault.

We next come to the effigy (**34**) which is generally supposed to be that of BISHOP POORE, the founder of the cathedral. It had been removed by Wyatt to the north-east transept, but has been replaced in its former position. It could, of course, be merely the cenotaph of the bishop, as his body was buried at Tarrant Crawford, and his heart at Durham, though his viscera *may* have been brought here.

A little west of this, in the floor, is the grave (**33**) of Canon JOHN BAMPTON, 1751, founder of the Bampton Lectures at Oxford.

In a recess in the north wall are two slabs, one lying above the other (**35**). The lower one is probably the memorial of Bishop NICHOLAS LONGESPÉE, 1297, fourth son of the celebrated William Longespée, whose tomb is in the nave (**10**), and of



Photograph by. *Mrs. James Fletcher.*

BISHOP WORDSWORTH.

(To face page 77.)

his wife, the Countess Ela. The bishop's remains were buried in three places—his body in Salisbury Cathedral ; his heart in his mother's abbey at Lacock (where an engraved stone, now to be seen in the cloisters, once marked the place of its interment) ; and his viscera at Ramsbury, where he died.

Opposite Bishop Poore's monument the window by Powell, in memory of WILLIAM, fifth EARL OF RADNOR, 1900, is from paintings by the Countess, and depicts St. Laurence, St. Edward, Jacob (a family name), and St. William of York. The other windows are memorials to ARCHDEACON HUXTABLE (1871) and to CATHERINE, wife of Chancellor SWAYNE.

THE LADY CHAPEL

At the east end of the north choir aisle, under a heavily laden canopy supported by twisted Corinthian pillars are the effigies (**36**) of former owners of Longford Castle, SIR THOMAS GORGES, 1610, and his widow, HELEN SNACHENBERG, 1635, a Swede, who was maid of honour to Queen Elizabeth.

Close by is the recumbent figure of BISHOP JOHN WORDSWORTH (**37**), 1911. The monument is the work of Sir G. Frampton, R.A. It is executed in white Greek marble upon a base of black Belgian marble, inlaid with Pavanazza. By general consent he was looked upon as the most learned bishop upon the bench, and his reputation extended far beyond the limits of our own land. The *silver plaque* upon the wall hard by was the grateful

offering of the Archbishop of Upsala and his fellow Commissioners to our cathedral in recognition of what Bishop Wordsworth had done for them, in their own country, in England, and in America, as "Historian of the Church of Sweden." He was buried in Britford Churchyard.

On the other side of the Lady Chapel, at the end of the south choir aisle, is the elaborate monument (**41**) of EDWARD, EARL OF HERTFORD, 1621, and his Countess, the LADY CATHERINE (Grey), 1563 (sister to Lady Jane Grey, the "Ten Days' Queen"), whose early death was, no doubt, hastened by the cruel (political) jealousy of Queen Elizabeth, who, in consequence of her marriage, imprisoned her and her husband in the Tower and endeavoured to separate them from each other, regarding, as she did, Lady Catherine and her issue as possible future claimants of the succession to the throne. The kneeling figures are their two sons Edward, Lord Beauchamp, and Thomas Seymour.

It is unfortunate that both this and the Gorges monument should conceal so much of the interesting THIRTEENTH-CENTURY GLASS which, together with some glass of later date, is in the windows behind them.

The triptych behind the altar was designed by Sir Arthur Blomfield, the beautiful panels being painted by Mr. Buckeridge.

The Canopy work on either side of the sanctuary, etc. (ss 2) was formerly in the Beauchamp Chapel.

Outside the Lady Chapel, and communicating

with it by arches, was, on the north side (**38**) the HUNGERFORD CHANTRY, which was founded by Lady Margaret Hungerford in 1464 ; but destroyed by Wyatt in 1782–91. In the corresponding position on the south was the beautiful BEAUCHAMP CHAPEL (**39**), founded by Bishop Beauchamp, who died in 1481. It, too, was removed by Wyatt.

The slab, on the stone bench, between the pillars on the south side of the Lady Chapel, which bears the date MXCIX (**40**), is always supposed to have been the slab which covered the GRAVE OF ST. OSMUND. In 1733 his tomb was in the centre of the chapel ; but Leland says that his first tomb was on the south side "whilst the shrine was a making." If so, this slab, which had been placed by Wyatt in the nave has now been brought near to its original position. It has been pointed out that the tomb with the *foramina* (**8**), on the south side of the nave, was, in all probability, a part of St. Osmund's shrine. (See page 73).

The STONE ALTAR SLAB, which lies immediately to the east of the reredos behind the high altar, and on which the five crosses, emblematical of the five wounds of the Passion, can be clearly seen, was discovered some few years ago in the south choir aisle, where it had been used as a stone in the pavement.

The subjects of the WINDOWS on the north side of the Lady Chapel (by Clayton and Bell), in memory of Dean Boyle, 1880–1901, are "Incidents from the Acts of the Apostles." The next window (by Wailes, of Newcastle), in memory of Dean Lear ;

and those adjoining, in memory of Bishop Burgess, 1825–37, given in 1872 by friends and relatives then living ; and that to Miss Fisher (both of which were by Clayton and Bell), all have for their subjects "Scenes from the Life of our Lord."

SOUTH CHOIR AISLE AND TRANSEPT

Against the south wall is the tomb of WILLIAM WILTON (**42**), who was Chancellor of the cathedral, 1507–23. On the tomb is a *rebus* consisting of the letters *Wil* on a label, and a barrel for *-tun.* The shields bear (1) the device of Henry VIII. and Catherine of Arragon, (2) the arms of Bishop Audley, and (3) the arms of Abingdon, where possibly Chancellor Wilton was educated.

Next to it, on the same side, is the cenotaph (**43**) of BISHOP MOBERLY, 1869–85, who was buried in the cloisters. On it are also carved some of his acts :—Teaching, Preaching, Confirming, and Speaking at the Synod.

Nearly opposite is the effigy (**44**) of BISHOP HAMILTON, 1854–69, whose grave is also in the cloisters.

Next to Bishop Hamilton's monument comes the HUNGERFORD IRON CHANTRY (**45**) which originally stood in the nave and enclosed the tombs of Lord Walter Hungerford and his wife (**12, 13**). It was founded by Lord Walter in 1429 ; but removed to its present position by Jacob, 2nd Earl of Radnor, a descendant, and High Steward of Salisbury, in 1778.

To the west of this chantry is the tomb (**46**), which used to be assigned to Bishop William of York, 1247–57 ; but which Sir William Hope, with much more probability, considers to be the tomb of Bishop Simon of Ghent, 1297–1315.

Immediately opposite this, dividing the choir aisle from the south-east transept, is the beautiful tomb (**47**), where rests the body of Bishop Giles de Bridport, 1257–63, in whose time the cathedral was consecrated. At the head of the recumbent effigy are figures of censing angels. The carvings in the spandrils above are thought to represent—on the south, his birth, his first tonsure, his teaching, and his first preferment ; whilst those on the north describe his homage on his acceptance of the see, the consecration of the cathedral, his death, and the bearing aloft of his soul to heaven. He was the founder of the College of Vaux, where some of the students from the University of Oxford were able to continue their education.

The Windows in this aisle are two windows by Clayton and Bell to the memory of Mr. George Morrison, with the subject " Scenes Connected with the Resurrection " ; two by Powell to the memory of the 4th Earl of Radnor and his Countess, the subjects being " Holy Men and Women of the Old and New Testaments " ; two windows in memory of the Duke of Albany (Prince Leopold), by Clayton and Bell, subjects " The Sealing of the Servants of God " and " Jacob's Dream," etc. ; and the memorial to Captain Townsend, designed

by Sir E. Burne Jones, and executed by William Morris, the subjects of which are "Angelic Ministration and Angelic Service."

The tattered Banners in the aisle were those carried by the 62nd Wiltshire Regiment in Sicily and Italy, 1806–1811, and also in the war against the United States of America, 1814–15. They were lost in the river Ganges during a hurricane in 1842: but recovered eight months later, and deposited in the Cathedral in April, 1848.

The Colours in the transept, hung over the choristers' vestry are the old colours of the 8th King's (Liverpool) Regiment and were deposited here in 1844.

Passing into the south choir transept. Near to Bishop Giles de Bridport's monument is a mural tablet to Canon William Lisle Bowles, 1850, who was well known two or three generations ago as a prolific writer, poet, critic, and antiquary. His poetry and poetic criticism are said to have exercised a great influence over the productions of Coleridge, Wordsworth, and Southey.

Just beyond is the ancient Cope Chest (**48**), possibly coæval with the cathedral itself. It is 12 feet 8 inches in diameter, and is sufficiently large to hold a cope unfolded.

Beyond the transept is the Treasury, an octagonal room, now used as the sacristy and canons' vestry. Above it is the muniment room.

At the south end of the transept is the monument **49**) of Bishop Burgess, 1837, whose grave-stone

is in the floor below. He was previously Bishop of St. David's, and founded the Lampeter Theological College in that diocese. Here he founded and munificently endowed the "Salisbury Church Union Society," for the assistance of the poorer clergy.

Against the west wall, and within what is now the boys' vestry, is a mural tablet (50) to the memory of BISHOP SETH WARD, 1667–89, a celebrated mathematician and one of the founders of the Royal Society. The mathematical and astronomical instruments on his monument will be noticed. Though a man of iron will and frequently guilty of a spirit of intolerance, he was generous in the improvements made in the palace and at the cathedral; and he founded the College of Matrons, in the Close, as homes of retirement for the widows of the clergy.

Just beyond is a memorial to EDWARD YOUNG, 1705, Dean of Salisbury, and father of the author of "Night Thoughts," etc. In the boys' vestry will also be found modern tablets to RICHARD HOOKER, author of the "Ecclesiastical Polity," who was one of our Prebendaries and Sub-Dean; and to WILLIAM CHILLINGWORTH, who was Chancellor from 1638–44, and wrote "The Religion of Protestants a Safe Way of Salvation." These were both erected by Canon Bowles, whose own tablet is on the opposite wall.

The WINDOWS in this transept were erected to commemorate the officers of the Wiltshire Regiment who fell in the Sutlej Campaign in 1845–46, and in the Crimean War of 1854–55. In the large S.

windows is some of the old thirteenth-century glass.

Returning to the choir aisle, on the south wall is a monument (**51**) to Bishop Davenant, 1621–41 who with Joseph Hall, afterwards Bishop of Norwich, was among the delegates to the Synod of Dort.

On the bench opposite is the altar tomb (**52**) of Bishop Salcot, or Capon, 1539–57, who has left behind him the unenviable reputation of having been an unscrupulous and notorious time server, who, through various changes of religious opinion, contrived to hold his see. It was during his episcopate that the county of Dorset in 1542 was separated from Salisbury, and attached to the new see of Bristol. It was not until 1836 that it was restored to the diocese to which it had always previously belonged. The tomb, dated 1555, was prepared during his lifetime.

The imposing-looking monument, with the black Corinthian pillars, around which are entwined vine leaves and grapes in green and gold (**53**), is that of Sir Richard Mompesson, 1627, and his wife, Dame Catherine Mompesson.

Between this and the great south-west transept is the altar tomb (**54**) of Bishop Mitford, 1396–1407. The impressive white marble effigy is well worthy of notice. Heraldic cognisances of Richard II and Henry IV adorn it.

THE SOUTH TRANSEPT

As has been already stated (see page 82) the War Memorial Windows are shortly to be placed in this

transept ; and the St. Michael's Chapel in the S.E. corner is to be fitted up as a Memorial Chapel.

Near the south-east angle of the transept is, at present, a memorial (**55**) to Bishop Fisher, 1807–25, who was buried in the cloisters ; and against the east wall is a small quatrefoil, designed by PUGIN, for Lieutenant W. Fisher, 1845. The elaborate table-tomb, designed by Street, commemorates Major J. H. Jacob, 1862. The canopied altar-tomb in the south wall is to Edward Poore, 1780, and his wife, Rachel Poore, 1771. They trace their descent to the ancestors of Bishops Poore and Bingham respectively. The Jacobean monument with bust on the west wall, wearing the SS Collar, is to the memory of CHIEF JUSTICE HYDE, 1665, cousin to Lord Clarendon. Two other bishops were buried in this transept—Bishop Hume, 1782, whose mural tablet is on the south wall, and Bishop John Thomas, 1776, whose tablet is on the west side. Near to the double piscina (pp) in the south-east corner, is a memorial to HENRY HATCHER, 1846, the Historian of Salisbury. The glass in the south window, in imitation of the old thirteenth-century glass, is in memory of Dean Hamilton. The windows on the east are memorials to Archdeacon Macdonald, Bishop Douglas, and C. G. Verinder.

THE LIBRARY, CLOISTERS AND CHAPTER-HOUSE.

In the south-west corner is the entrance to the LIBRARY, which is built over a portion of the cloister. Some notes on its history, with a descrip-

tion of some of its principal treasures, will be found elsewhere in this volume.

And close by is one of the entrances to the CLOISTERS, which are of later date than the cathedral itself. Admirably proportioned, and with their symmetry of design, they are the largest, and are generally considered to be the most beautiful in England. Originally, no doubt, built as a place of seclusion and quiet, the inner portion, the cloister garth, has become a cemetery. The STONE COFFIN was brought from Old Sarum, where it was discovered during the recent excavations. It is recorded that a considerable amount of damage was done to the Cloisters by Dutch prisoners who were confined here during the period of the Commonwealth.

At the east end of the cloisters is the CHAPTER-HOUSE, which was apparently erected quite at the close of the thirteenth century. It is an octagonal building, with an internal diameter of 58 feet. A plinth of stone, supporting forty-two niches for the same number of prebendaries is carried round below the four-light windows, whilst at the east end is a raised seat divided into seven compartments for the bishop and the dean with the other principal dignitaries. The bas-reliefs, which fill the spandrils above the niches and below the windows, are contemporary with the building itself, and represent Biblical subjects, beginning with chaos and the creation of the firmament, on the left-hand side of the entrance, and (the first fifty-

five) continuing the history of Genesis, whilst the last five depict the story of the exodus from Egypt, with the striking of the rock and the giving of the law. The sculptures over the arch of the doorway represent the virtues triumphing over the vices.

CATHEDRAL WORTHIES

The names of various worthies connected with the cathedral have been brought before us in the preceding pages. Mention might have been made of many others—men of renown. But we ought not to forget JOHN OF SALISBURY, Bishop of Chartres, the most learned classical writer of the Middle Ages, who doubtless received his early education in our Cathedral School at Old Sarum. ROBERT GROSSETESTE, one of our canons in 1220, Archdeacon of Wilts, afterwards Bishop of Lincoln, was a rebuker of popes, whom neither fear nor favour could move from the path of duty. Then there was Bishop ROBERT HALLAM, 1407–17, leader of the English prelates who attended the Council of Constance, when he boldly rebuked Pope John XXIII. for his immoral life, and urged the iniquity of forcing so many foreigners upon the English people whose tongue they could not understand. He had been appointed Cardinal in 1411. He died during the time of the Council and was buried at Constance. At the same Council were also present HENRY BEAUFORT, Bishop of Winchester and Cardinal; RICHARD CLIFFORD, Bishop of London; and NICHOLAS BUBWITH, Bishop of

Bath, all three of whom had been canons of Salisbury, and the last-mentioned bishop also for three months. Reginald Pole, afterwards cardinal, was appointed canon in 1518, when only eighteen years of age. He had already been Dean of Wimborne for a year. Then there were Walter de Merton, Bishop of Rochester and founder of Merton College, Oxford; Henry Chicheley, our Chancellor, afterwards Archbishop of Canterbury and Founder of All Souls' College, Oxford; John Alcock, founder of Jesus College, Cambridge; and William of Wykeham, founder of Winchester College, and of New College, Oxford, held one of our Prebendal Stalls in conjunction with his many other preferments. Nor amongst the munificent founders of places of Godly learning ought we to omit to mention Richard Fox, afterwards Bishop of Winchester and founder of Corpus Christi College, Oxford; Hugh Oldham, later on Bishop of Exeter and co-founder of the same college; and John Colet, who became Dean of St. Paul's and founder of St. Paul's School. Joseph Butler, Bishop of Durham and author of the "Analogy of Religion," was for eighteen years one of our prebendaries. John Pearson, who wrote the "Exposition on the Creed," for twenty-three years held the same prebendal stall which Richard Hooker, author of the "Ecclesiastical Polity," had filled 140 years previously. John Fox, compiler of the "Book of Martyrs," held a stall in the cathedral for twenty-four years; as did Thomas Holland, one of the

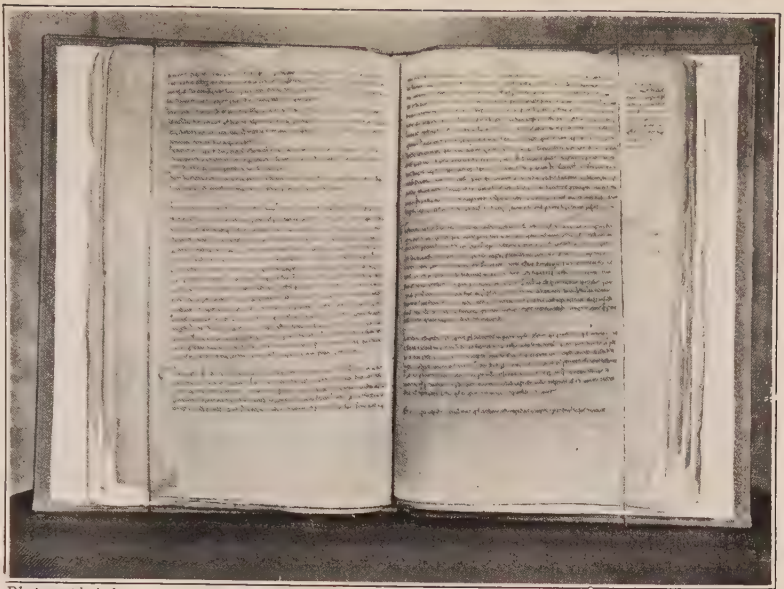
translators of the Bible, for twenty-two years. Isaac Barrow, another Prebendary, John Gregory, the Orientalist; and Daniel Whitby, too, are worthy of mention. Of historians there were Bishop Gilbert Burnet, 1689–1715; Edward Gough, the editor of Camden's works; William Camden himself, 1589–1623, the learned author of "The Britannia"; Thomas Fuller, 1631–61, who wrote "The Worthies of England" and "The Church History of Britain," with many other works; and White Kennett, "historian, antiquarian, topographer and philologist," and one of the founders of the S.P.G. Two of the "Seven Bishops" sent to the Tower, William Lloyd, of St. Asaph, and afterwards of Lichfield, and Robert Frampton, Bishop of Gloucester, had previously been members of our chapter. And in later days there were Sir William Palmer, who wrote the *Origines Liturgicæ*; James Fraser, Bishop of Manchester; and Henry Parry Liddon, 1864–70, the friend and counsellor of the saintly Bishop Hamilton, who left us for a canonry at St. Paul's in 1870. And one more we should call to mind—the saintly poet-priest, George Herbert, Vicar of Bemerton, close by, who, though not a member of our chapter, was a constant worshipper in our cathedral, and who, with many others who have worshipped here, could truly say, "Lord, I have loved the habitation of Thy house and the place where Thine honour dwelleth"

J. M. J. F.

The Use of Salisbury and the Library of the Cathedral Church

William of Malmesbury, the celebrated librarian of his ancient monastery in Wiltshire, was a child at the time of Osmund's death on December 4th, 1099. In his brief memoir of the bishop he records how there were gathered at Saresbury, or Old Sarum, a company of canons, attracted from all quarters by the bishop's generous and hospitable qualities. They were a set of men "renowned for song and for learning also," and thus they helped to give a special tone and character to the cathedral church of which St. Osmund was virtually the founder. The historian adds that "a good supply of books was acquired also, for the bishop himself did not think it to be beneath his dignity to write books" (and subsequent chroniclers have added, "to illuminate" them), "or to bind them afterwards with his own hand." Thus Salisbury was endowed with a modest library from the earliest days of her existence as a cathedral city on the hill, where five or six roadways converged already from Hampshire, Dorset, Somerset, Gloucestershire, and Berkshire.

Some of the manuscripts procured at Old Sarum in the latter part of the eleventh century must



Photograph by] [*Mrs. James Fletcher.*

DESCRIPTION OF STONE LAYING ON APRIL 28th, 1220.

From a Contemporary Manuscript.

(*To face page* 88.)

necessarily have been the song-books and the other office-books needful for the cathedral service. The sad tale of their general disappearance will be mentioned when we come to speak of the Use of Salisbury. The books of biblical and of general literature were doubtless kept (as was the case elsewhere) in one or more chests or aumbry-cupboards, near one or two of the altars, while not lent out to either of the canons or other clerks for study or for the purpose of transcription. As to their number they can hardly have exceeded two or three dozen in St. Osmund's lifetime. All libraries have their tragedies and their regrets, as well as their legitimate cause for satisfaction. Among grounds for thankfulness, Salisbury has now reason to be proud that just fifty years ago Sir Edward (then Mr.) Maunde Thompson, who was destined to rise to that eminent position in the British Museum, which he held for many years as "a helper of very many," undertook, and carried through the task of furnishing the catalogue of the 187 volumes which the manuscript section of our library contained in 1870. All of these, with one or two notable exceptions,* he pronounced to have been in the possession of the Dean and Chapter for not less than four hundred years. Thus, allowing

* "Jacob's Well," an English theological treatise, which appears to have been in private hands in the seventeenth century, and of which Part I. was edited by Dr. Brandeis, in 1900, for E.E.T.S.; and the great Erlingham Breviary, which Bishop Denison bequeathed in 1854.

for losses by depredations, damp (now arrested), and other disasters, the original library gathered at Old Sarum and brought down to the present Salisbury, may be said to have increased (chiefly through gifts and bequests) something like tenfold by the time when Caxton and his compeers rendered a department of printed books a possibility.

When the middle of the fifteenth century was nearly reached, Salisbury (like a good many other places in England and elsewhere) was finding the old receptacles too strait for its increasing tale of MSS. (ranging here from the ninth century to the fifteenth). For example, Mr. Thomas Cyrcestre, who held the prebend of Lyme and Halstock in 1431–53, and was one of the prebendaries called to reside within the cathedral close, was collecting MSS. which, after his departure, he might bequeath to the Church of Salisbury. Like the other secular canons of his day, a childless man, it was his desire that some one of those who used the volumes—"a Priest and Preacher"—should celebrate and pray for the welfare of his soul and for those who had possessed some of the books before him. His name, among other benefactors, is still recited in bidding the prayers at our annual commemoration.* We still retain twelve volumes which bear his name; among them "Legenda Aurea," "Pupilla Oculi," and a miscellany with

* The name "Circestre" so simply added in the margin of the Obit Kalendar of 1450, at Feb. 19th, by the rubricator, presumably records the day of his decease.

some of his own notes, partly in mixed Latin and English, besides his Chaucer's "Boece." It was in Cyrcestre's latter years, the time of "Good Duke Humfrey," that Salisbury was called upon to decide on one of the domestic questions of the day, the fresh provision for the books. It was decided to adopt the course which (as J. Willis Clark has shown) was chosen also at Lincoln and Wells (as at Old St. Paul's) to build a *nova libraria* extending along the eastern walk of the cloister (*i.e.* as an upper storey to that side of the late thirteenth-century cloister) rather than to follow the lead of Hereford, where the library had been placed in 1394 above the western cloistered walk. The new library was built in 1445 at the cost of the bishop, dean, and canons, ten years before "the contention betwixt the two famous houses of York and Lancaster" began. The building was hardly completed when "Jack Cade's Rebellion" burst out in various parts of England, and the two principal contributors to the building fund—(Dean) Adam Moleyns, who had been advanced to the see of Chichester by the Pope's influence in 1446, and Bishop W. Ayscough, as belonging to the unpopular party of Margaret of Anjou, were marked out as victims of hatred and discontent. Moleyns was murdered at Portsmouth in a riot over the payment of the sailors in 1450; and Ayscough, who, as rumour reported, was always in attendance on King Henry's Court and never in his diocese, was dragged from the church of the Bonhommes at

Edington, before he had time to unvest after saying mass, and was butchered on the neighbouring hill on June 29th, 1450. In the episcopate of his successor, Ric. Beauchamp (whose bust, with that of Henry VI. adorns the library entrance) some MSS. were added by J. Stopyngton, Archdeacon of Dorset and Master of the Rolls ; W. Fydon, Canon of Lyme ; Peter Fader, one of the priest vicars ; and other donors. Some of these were commemorated in the storied glass of the windows until one of James Wyatt's *employés* beat it to pieces with so much of the rest and carted it into the town ditch in 1790, if indeed it had not been lost in 1756, when the authorities decided to pull down one-half of the long library, instead of repairing some 90 feet of its entire length. While this splendid gallery still extended to some 145 feet in length in the fifteenth century, the north portion of it was allotted to the " Chancellor's schools " or lecture-room, fitted up at one time with desks and " pulpit." Here it was his duty, personally or by deputy, to instruct the Scholars of the College of St. Nicholas de Vaux, or Scholars' Vale, who had migrated originally from Oxford as a set of Scotist students whom Bishop Giles de Bridport encouraged to settle in Salisbury under a Warden of their own, just outside the Close towards Harnham Bridge, in 1261. They were thus very near neighbours of the somewhat older house or hospital (also dedicated in honour of St. Nicholas) which Bishop Robert Bingham had enlarged " for a Warden, three

other chaplains, four poor brethren and eight poor Sisters serving God," with its double Chapel of St. Nicholas and St. Mary, and its Bridge-Chapel of St. John the Baptist. This last stood amid the Avon stream upon a little eyot (St. John's Isle) which supports also the middle piers of the stone bridge which the same beneficent prelate founded in 1245, while the nave of the cathedral was in progress. St. Nicholas' Hospital and Harnham Bridge still stand and some relics remain of the Chapel of St. John ; but the Scholars' College of St. Nicholas de Vaux fell into the hands of King Edward VIth's Commissioners, and little now remains to mark its site but the name of De Vaux Place and one or two buttresses on the north side of St. Nicholas' Road or Harnham Bridge road. It seems not unlikely that while De Vaux College was in existence its Warden and Scholars (and possibly their lady-inmate, Christina, and her husband, Roger Moton, boarders there in 1317*) had an

* On April 14th, 1317, Roger Moton, or Mutton, and Christina, his wife, yielded certain tenements and possessions to the Master and Scholars *de Valle Scholarium*, on condition that they should have their victuals in the said house, for the term of their lives, with ingress and egress in the same manner as any Scholar of the foundation. That Roger should sit at the second table, with Roger Fouk on his right hand, so long as the said Roger should live, and after his decease should enjoy his place. That Christina should sit where she pleased, and have the use of an apartment, with all requisite accommodation, to be built at her husband's expense. That he should himself be permitted to build a

oratory in their own buildings. On the other hand, Mr. A. F. Leach surmised that the scholars came across the road to attend at one of the Hospital chapels, served by the Warden and one of his three brother chaplains who all boarded in the Hospital, though two of the number slept on the island opposite, and said mass for wayfarers who halted at the bridge (where "the Liberty of the Close" ends) before the first mass was sung at a morning altar in the cathedral. The chaplains of all these establishments, as well as those of St. Edmund's College (founded for a Provost and twelve Canons Secular, in the north-east of the city, by Bishop Walter de la Wyle, February 17th, 1269) had the privilege of "following the choir" in the festival processions at the cathedral mother-church. About 1479 the gifts of books written by hand appear to have ceased. By that date the art of printing with moveable type had made great progress, and the more learned among the canons and vicars may have had a vision of filling in course of time so much of the long gallery as was not required for the convenience (*utilitatem*) of the Chancellor and his lads, some of whom he is said to have sent with his *testamur* to claim a degree in

stable for one horse. That, after her husband's death, Christina should receive one mark of silver yearly on the Feast of the Annunciation. Lastly, the Master and Scholars agreed to celebrate the anniversary of the said Roger and Christina after their decease, and to pay the sum of 2d. to each scholar attending their obsequies.

Arts at Oxford, or else, as Antony Wood believed, to pursue their studies in "Salesurry" Hall in the University, where scholars were no longer in such peril of being hanged as they had been in the thirteenth century. Among early books we have three folio volumes, printed at Rome or Paris before 1479, besides a quarto by Ant. Zarotus of Milan. There are in our library some twenty-eight volumes more, printed before the close of the fifteenth century. All of these are in Latin, with the single exception of a much-worn copy of Caxton's version of "The Golden Legend" (with figures of saints in rude woodcuts of English workmanship), printed by Caxton's foreman and successor, Wynken de Worde, with his master's type at Westminster in 1493. Two detached leaves of Gower's "Confessio Amantis," printed by Caxton himself in 1483, were recently found in the contemporary binding of our copy of the grammatical dictionary, called "Catholicon," by James of Genoa : Venice, 1497–98. A fly-leaf of this volume has been used in the XVI. century for noting some steps of popular dances. The "Argonauticon," of Apollonius Rhodius (folio, Venice, 1496), affords an interesting specimen of an early fount of Greek type. Our earliest printed Bible in English is the folio of Taverner's, 1539 (imperfect). The Genevan version, or "Breeches" Bible, 1611–12 ; the Douay College Old Testament, 1609–10 : with the New Testament of Rheims College, ed. ii., Antwerp, 1600, come next. The Hebrew Bible (Sebastian Münster's

translation), Basle, 1534–5, and the Latin Bible with the gloss and Nicolas de Lyra's exposition, in six volumes, Basle, 1502, are also here. The Book of Common Prayer, 1616, 1617, and 1662, and our copy of "The Sealed Book" itself, which retains the Royal Letters Patent and the woven band of green silk by which the great seal (now lost) was formerly attached, may still be seen, as well as the business-like letter accompanying the book, from Bishop Humphrey Henchman (who had promoted the escape of King Charles II. from the Battle of Worcester, and, in disguise, attended him at Heale House, and made a *rendezvous* with his Majesty at Stonehenge, to bring him on the way next morning to his embarkation at "Brighthelmstone") is exhibited under glass beside the great seals of various kings of England, from Henry III. to Henry VI., with documents attached to them. In another case is one of the four remaining contemporary copies of King John's "Magna Carta," the others being at Lincoln and (two of them) in the National Collection in the British Museum.

Among the treasures in our Cathedral Library we should most naturally expect to find a good store of liturgical books, and others, to illustrate the origin and development of "the Use of the Illustrious Church of Salisbury" in particular. Although, unhappily, we cannot boast of what we now have to show, it may be convenient to take stock of such as have been left to us.

Following Henry Bradshaw's accepted classifica-

tion of (1) Books for Divine Service in the Choir, (2) Books for the Altar-Service of the Eucharist, (3) Occasional Offices, (4) Episcopal Service-Books, (5) Directories for Public Service, and (6) Lay-folk's Prayer Books, etc., we may report as follows :—

I.

(1.) A noble (but late) Breviary or full Antiphoner, etc., with music, of Salisbury Use, written in two large tomes about 1460 for the rector of the Gloucestershire Church of St. Mary, Erlyngham, or Arlingham. This was rebound between two of its antient oaken boards, in one enormous volume, in the nineteenth century, when Sir David Dundas gave it to Bishop Edward Denison, who bequeathed it to his cathedral church in 1854. It is in good condition and has fine illuminated borders of good English work on many of its pages. There are also some bold pen-and-ink outline drawings of the fifteenth century on the vellum in some of the broad margins. A Sarum Pye for the Advent Season fills the first leaf of this MS. (on these rules see pages 131–133).

(2.) A single volume (the "winter" half year) of "Portiforium seu Breviarium ad insignis Sarisburiensis Ecclesiæ usum," printed by J. Kingston and H. Sutton, in the reign of Philip and Mary, 4to, London, 1556–7, slightly imperfect and the Kalendar misarranged in rebinding.

(3.) Our earliest Roman Breviary; Antwerp, 1665. There are several small breviaries of Diocesan uses (French, etc.) in the Kingsbury and John

Wordsworth collections. A single leaf from a lovely little Latin breviary (written in Holland in the fourteenth century) is framed between sheets of glass.

To speak of those detached books which were combined for convenience when the breviary was compiled from them :—

(*a*) Of the Salisbury Antiphoner of 1519–20 we have no copy. A fragment of four leaves in thirteenth-century MS. is bound up with "Jacob's Well," mentioned on pages 107 (note) and 129.

(*b*) Two early Psalters may here be named, both of the tenth century. The earlier one contains Kalendar, 151 Psalms, the Canticles, and "Hymnus Athanasii de Fide Trinitatis," the "Gloria in Excelsis," and Lord's Prayer. The grotesque initials are compounded of dragons, birds, and occasionally human beings intertwined, and depicted in dusky red and other colours. There is an interlinear gloss in English, early eleventh century, to help the reader of the Psalter in old days. The nine lessons of the Dirge have been added in the twelfth-century, except that the ninth was written by a thirteenth-century scribe. The original Litany, when worn out or superseded, was replaced by another Latin litany in the twelfth century. Our other Psalter, written in France in the tenth century, contains a double Latin version of the Psalms, the Gallican, and Jerome's translation from the Hebrew of the Psalms in parallel columns—with commentary, the "Goliath" Psalm (cli.), which, however, the comment repudiates ; Canticles : "Te Deum,"

called "The Matin Hymn for Sundays"; and "Gloria in Excelsis," styled the "Hymn on feast days to be sung at mass"; Lord's Prayer, "according to Matthew"; "Symbolum"; and "Fides Catholica." The litany names thirteen Apostles, ninety-nine martyrs, ninety-two confessors, and (including the Blessed Virgin) forty-seven "virgins or holy widows." Among the confessors a large number of Breton names occur, but Bradshaw considered that the scribe was not a Breton. Seventeen prayers follow the usual litany.

(*c*) In the beginning of an eleventh-century MS. Latin version of Gregory Nazianzen (which has a set of good initials) there are the remains, sadly disintegrated, of a set of "acclamations" of devout welcome to a great personage on arrival at his church, not unlike (*e.g.*) what has been sometimes styled the "Coronation Litany" of Matilda, wife of the Conqueror, in 1068. In our fragment the name (Ale)xandrina occurs lower down on the page, and one of the saints invoked is "Frodmunde"—presumably St. Fremund, hermit, king, and martyr, of Coutances. Such *laudes* lingered in use in France in the eighteenth century, and quite recently Mr. Wand, the Vicar of St. Mark's, on his return from Rouen, told us that the refrain "Christus vincit," etc., was in constant use there during the War. The very simple, antient music is indicated by the early notation of neumes, such as were written in the eleventh and twelfth centuries.

(*d*) When editing the "Tonal," or musical

directory for service according to Salisbury Use, as it was in the thirteenth century, Dr. Frere (" Use of Sarum," vol. ii.), has made full use of our little fourteenth-century MS., which still retains its binding of boards and skin beneath the loose cover which was put over it in the fifteenth century.

(*e, f*) Hymnal *per se* (separate), book of Collects, " Collectar," or book of " Little Chapters." We have none of either remaining to us, though the hymn-tunes may be found incorporated in the Arlingham Breviary, where orisons and *capitula* occur in their natural position.

(*g*) Such a book-merchant as Francis Byrckman (or his " traveller," if he employed one) can hardly have failed to " place " at Salisbury one copy at least of the great " Legenda," or book of Mattins Lessons (culled from the Bible, patristic Sermons, Homilies, and the Legenda of the Saints), which was printed for his trade by W. Hopyl in 1518, even if our choir had been supplied with a copy from Higman's fifteenth-century edition. But if these and any other book of the Latin service escaped the vigilance of Bishop John Salcot (otherwise Capon) under King Edward VI., and had been, as is fairly certain, restored or replaced by other copies under Philip and Mary, such Latin books of the old service were fated to be burned or torn to pieces within the Close when such copies as could be found in the parish churches of St. Edmund and St. Thomas the Martyr were brought thither by the sextons for destruction in the early spring of 1560. John

Jewel, who had come here first as a Royal Commissioner for the west, on his return from exile in Frankfurt, Strasburg and Zurich, had been consecrated to this impoverished See in January. We may picture him as he looked, perhaps, from the palace window and saw the smoke of the bonfire pass beneath the spire which had been recently damaged in a tempest just before his first arrival. A lover of books, he would have wished to spare such a volume as the "Legenda," for the sake of the Gospel passages contained in it; but then the "uncertain stories" of the Saints condemned it, and, in his reforming zeal he would say, "Better it were that we should read the New Testament in our mother tongue, with the paraphrase of Erasmus"; and, "This pitiful smoke from the books is not so noisome as the reek in Smithfield or in Oxford, where my friends Ridley and Cranmer suffered, when (God pardon me!) I had failed, when I signed the popish test seven years ago!" Did Bishop Jewel catch sight of one and another here privily carrying off stray sheets from the dismembered volumes? A few months ago, in repairing a worm-eaten volume, the cathedral librarian found sixteen leaves of a Sarum "Gradual" and one cleaner leaf of the Sarum "Legenda," which a bookbinder in the sixteenth century had found in his store of binder's waste, and had used as a soft pad (on which to emboss his stamp on the two leathern covers), and for an end-paper, when binding the Commentary of "Arboreus," printed

at Paris in 1551. An "Almanacke" for 1560 was thus found by Mr. A. R. Malden, when he was Librarian, and more recently we have recovered parts of a Prognostication for 1623, and of "a Catechisme containing the summe of religion," 1583.

We have two copies of the "Paraphrases" of Erasmus, and several of Jewel's works, though we have not an early edition of his "Apology" itself, the work which gave rise to Fuller's encomium that the great Protestant bishop "gave a Library . . . to the Church of England." That he gave a library to his *cathedral* is a very questionable statement, at least in the modern acceptation of the word "bibliotheca." His bequest may have provided a bookcase, but his successor, Edmund Gheast, was a far greater benefactor than he in helping to fill the shelves in the fifteenth-century gallery.

There is an interesting early twelfth-century "Homiliarium" (MS. 14), containing 110 sermons or homilies corresponding in the main with the collection made by Paul the Deacon; but the first leaf (which probably contained a copy of the recommendatory introduction by Charlemagne while "King of the Franks and Lombards") has been lost. This manuscript shows some signs of certain of the lessons having been subdivided for use at matins. It may have been used in the cathedral of Roger, at Old Sarum, and have been transcribed while the influence of St. Osmund's *scriptorium* prevailed.

A thirteenth-century collection (bequeathed by

Chancellor Henry de la Wyle, with seven other manuscripts, one of which has the Lord's Prayer in English on the fly-leaf, in 1329) comprises a "Sermologus" or collection of Latin sermons for the year. It has also among other items an alphabetical concordance or subject-index to the Bible, and some carefully-written pages of *themata*, or biblical passages arranged for the ecclesiastical year, etc. One noticeable section is important in the history of Sarum Use, as it notes down the Epistle and Gospel for every day, and the Prophetical Lection when one was prescribed. Besides supplying incidentally lists of the saints commemorated here in the latter part of the thirteenth century, it gives precise directions as to the extent and, to adopt Cranmer's phrase, "the order how the rest of holy Scripture" (apart from the Psalter) was then "appointed to be read." We will translate one typical rubric :—

"Sunday, the Octave of Easter. Here is set and read the Acts of the Apostles according to the Order of Rome ; but according to the Order of Salisburie there is set and read the Apocalypse ; and this is read only on the ferial days of the (next) three weeks. The Epistle, St. James (*read* 1 John) v. (*a*). 'Whatsoever is born of God.' The Gospel, John xx. (*d*). 'When it was evening.'" The Epistle and Gospel for the Wednesday and Friday are then noted. Here and there a space is left, showing that some few of the Epistles and Gospels were not supplied in the archetype ; there are a few rather

later alterations, and in some cases alternative lections are offered where the later books of the Use have become uniform. A partial comparison of certain portions with the information contained in Dr. Legg's notes to the Westminster Mass Book seems to indicate some affinity with the Uses of Paris and the Cistercians, but a minute comparison is still requisite. Thus far we have found no certain trace of what the local Use was before the time of Richard Poore.

(*h*) and (*i*) The fifteenth-century Obit-Kalendar is preserved in the chained copy of the Cathedral Statutes among the muniments of the See, and has been edited, with the Cathedral Statutes, in 1915.

The Old Martyrology, formerly read day by day in the Chapter-house, before Prime was sung in the choir, was seen by Leland in 1540, when some extracts were excerpted by him ; but it has disappeared for centuries, and now we can only conjecture its probable contents by studying Dewick's edition of Whytford's "Martiloge in Englysshe after the Use of the chirche of Salisbury and as it is redde in Syon" by the Brigettines, then near Richmond on the Thames.

(*j*) The Processional came into existence when the ceremonial was developed in the great churches of which Salisbury was such a fine example. But we must now look in other libraries for any surviving specimen of the numerous editions printed *circa* 1502–58, or must be content in Salisbury to study them in Dr. Henderson's limited edition

which reproduces the simple woodcuts to indicate the general order of proceeding. Though we cannot show one of the ordinary parish Processionals, we possess a volume written (with little music) for the use of one of the dignitaries of the cathedral itself about 1445. This was retained for some purposes of convenience, and continued to have additions made to it in matters which concerned the Chapter. In 1573 certain drastic corrections were made by Dean John Piers and five canons residentiary. It contains, besides a local kalendar (barring a few lost pages), the usual contents of the ordinary Latin Processional, but with the forms in English for bidding the prayers and publishing the list of relics. It was edited, with the woodcuts and other items, by C. Wordsworth in 1901. The germ of the processions may be seen in the so-called "Osmund Register," a precious manuscript of the time of Richard Poore and of the removal hither from Old Sarum, preserved among the Bishop's muniments.*

II.

We turn next to the books expressly belonging to the Holy Eucharist.

The earliest of our printed Sarum Missals is a roughly-handled copy of the small folio printed by

* An index to Dr. Frere's *Use of Sarum* (i. pp. 302–4) gives convenient reference to those sections of the Register which relate to the Processions in use when Herbert Poore was Bishop, and his brother (and successor) Richard still was Dean.

P. Olivier and Ja. Cousin, 24 Dec. 1519. It has lost the kalendar and part of the Canon of the Mass ; the " Te igitur " is on one leaf of vellum. A fine copy of the larger folio, printed by N. Prevost at Paris, 27 Feb. 1527–8, was presented by an anonymous donor, believed to be Mr. Joseph Wilcox, son of the Bishop of Rochester, in 1773, on condition that the Dean and Chapter would give five guineas to the Infirmary, which was more than he paid for the book. It had previously belonged to Dean Young (of Salisbury), the father of the author of " Night Thoughts," and to others of the same name in previous centuries. The autograph of the earliest of these (" Henry Y hath this boke ") was at one time mistaken for a signature or cypher of Henry VIII. Bishop Gilbert Burnet, who had been long wishing to possess a Sarum Missal, purchased it for £17, and pasted his book-plate encroaching somewhat on the inner margin of the kalendar for January.

In the inventory of numerous gifts with which St. Osmund endowed the first cathedral at Old Sarum, there were comparatively few books mentioned. The list records ten " *texts* " (or Gospel-books), in covers silver gilt, and three " *missales* " or mass-books. Rather more than a century later, Abraham, the Treasurer, counted nine texts, most of them adorned with silver set with precious stones or pearls. He checked his list in 1222, while the Lady Chapel was in building, and noted that a missal was then recently given to each of six altars

—St. Peter's, All Hallows', St. Stephen's (to which "Philip of St. Edward," the Chancellor at Old Sarum, *circa* 1158–80, had already given another), B. Nicholas', B. M. Magdalene's and B. Thomas the Martyr's. For All Hallows' altar three were additional gifts —a "grail," or graduale book of epistles and gospels, and three stitched books or quires with Alleluya music, etc. For St. Nicholas' altar, a book of epistles and gospels ; and for that of St. Thomas (Becket), a grail and an epistolar. In the later inventory, made at Salisbury in 1536, before the pillage, no mere books were deemed worthy of consideration except three precious "texts" after (or "according to") John, Matthew and Mark, with a fourth for "Lent and the Passion," which remained down to that time. One of these was that which Hubert de Burgh the Justiciar had solemnly offered on 3rd Oct., 1225, (a few days after the dedication of the Lady Chapel), and in which the ruby ring offered by the young King Henry III. was fixed, among other "precious stones and relics of dyvers saints," as an adornment to the cover. These were all swept into the jewel House of Henry VIII., or otherwise sacrilegiously abstracted, when even the coverings of the undoubtedly genuine relics of St. Aldhelm and St. Osmund were not spared.

So many as could be found or produced of all the Latin service-books were subsequently called in, under an Act of Parliament, 3 & 4 Edward VI. c. 10, followed up by an order of Council, 25th Dec.,

1549, and a Royal Injunction or Order, 14 Feb., 1549–50. Again, after the Latin books had reappeared, and had been reprinted and prescribed for use under Philip and Mary, there came another change at the accession of Elizabeth. By the sixth of the Lambeth Articles, under the authority of Matthew Parker, Archbishop of Canterbury, Edmund Grindal, Bishop of London, and Richard Cox of Ely, "all old service-books, grails, antiphonars, and other" were to be defaced and abolished by order given in visitation. Jewel (who, as we have stated, before he was bishop here had already visited Salisbury as a Royal Commissioner) was not slow as bishop to carry out the order. About the end of March, 1560, there was probably, as we have said, a bonfire of books in Salisbury Close as there was in Oxford market-place. John Atkyns, the clerk of St. Edmunds's parish, Salisbury, was paid threepence "for carrying off the latyn books to our lady church" at the time mentioned, and there had been a similar "carynge of the bookes of the Churche to the Close," for which twopence was disbursed by the wardens of the neighbouring church of St. Thomas the Martyr, in the second year of Edward VI., in the episcopate of Dr. Salcott, who had been one of the bishops selected to see to blotting out the word "*papa*" or Pope, and expunging services in honour of Archbishop Becket, under Henry VIII., in 1543.

(4.) There is one manuscript remaining here of much earlier date, which contains the masses for the

yearly course of Sundays and saints' days, with many alternative masses *de communi sanctorum*. It has unfortunately no Canon of the Mass, and has lost the last leaf or so for the Sundays after Trinity. The mass "Salus Populi" is numbered "20," (not 19); and the "Sanctorale" appears to have belonged to a different missal or ordinal. This manuscript is ascribed to the time of Bishop Roger of Old Sarum. It has the Feast of Relics on the Octave of the Nativity of the B. V. Mary, which Joscelin, the next bishop, condemned as an inconvenient day for such a local celebration, and transferred it to the 17th of the same month of September. An Epistle-book is bound up with the volume. The whole, so far as it goes, may be supposed to represent the liturgical tradition left by St. Osmund, and to have been transcribed from some original Mass-book and Epistolar of his Use (*i.e.* from an exemplar), which, so far as we know, is now no longer extant.

(5) In 1405, John Lord Lovel of Wardour employed John Siferwas, a Dominican, to write and illuminate a fine book of the liturgical Gospels. Lord Lovel presented it to the cathedral, and his name still stands in our roll of benefactors. But this gift was sadly mutilated, probably in the sixteenth century. The wreckage of this delicately ornamented Gospel-book consists of seventeen leaves, nearly two feet high, now in the Harleian Collection at the British Museum. One of the pages shows a portrait of the grey-headed friar, the

artist himself, presenting the great volume to Lord Lovel. It has three clasps, and a picture of the Coronation of the Virgin worked (perhaps in needlework) upon the cover, which is now lost. This picture is reproduced (one quarter the size of the original) in colours, in "Old English Service-Books" in Methuen's Antiquary's Library.*

One earlier, though less ornamental, manuscript *textus* written on vellum, still remains at Salisbury, despoiled of its original cover and reduced somewhat by the nineteenth century binder to 12½ inches by 9 inches. It has the beginning of the Passion narratives for Holy Week distinctly marked. It was written in the twelfth century, but either because the donor was in too great a hurry, or for some other reason, the pages left blank for ornamentation, such as a picture of each of the evangelists, have never been filled by draughtsman or illuminator, or, if one of them was painted, that page has been removed. A finer Gospel-lectionary, written on vellum, measuring 13¼ inches by 9¼ inches, with ornamental initials in gold and colours was given in 1277 by Walter Scamel, then dean, "for the use of the Canons and Vicars serving God and the Blessed Virgin of Salisbury." He became bishop here in 1284–6. He had requested the Chancellor, Symon de Micham, who had charge of the books,

* Siferwas illuminated also the splendid Sherborne Missal (Alnwick Castle), introducing Bp. Mitford, Abbot R. Bruynyng, and Dom J. Was, the scribe, among the numerous portraits,—not forgetting himself as the illuminator.

to allow him the use of his own gift for the remainder of his life.

(6.) Of the folio Sarum "Graduale" (containing the music for the mass), printed by Nicholas Prevost in June 1528, at Paris, for sale in St. Paul's Churchyard, London, by F. Byrckman, the eminent merchant of Cologne, we have a copy in good condition, but in modern binding. Some few leaves of a manuscript gradual of the fifteenth century have been preserved in two of our manuscripts. One of these volumes contains "Jacob's Well," along with a bit of earlier antiphonal mentioned already. The other book is J. Wympol's theological compendium, presented by a canon, T. Cyrcestre, who, it will be remembered, gave also Chaucer's "Boece," of the Consolation of Philosophy, and ten other manuscripts still in our library, one of them having notes partly in Latin, partly in English, written by Cyrcestre's own hand, *circa* 1431–53, contemporary with the building of the Library.

III.

Although the cathedral had its parish altar and its "Parochus," our Library is now destitute of any manuscript or printed "Manuale," or priest's ritual for the Occasional Offices (such as christenings and weddings) according to Salisbury Use. No fragment even of these books is preserved here, although the modern collections of Maskell and Henderson have rendered the text to some extent

accessible. The small quarto, "Ordo Baptizandi aliaque Sacramenta ministrandi" (printed at Antwerp with the Roman "Missale Parvum" of 1626), has indeed plights of troth in the marriage service: *Ex Manual Sarum (sic) e.g.*, "I, N. take thee N. to my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sicknes and in health, to be bonaire* and buxome, in bed and at boord, till death vs depart, if holy Church will it permit, and therto I plight thee my troth."

IV.

Of Pontifical services, such as were ordinarily reserved for the bishop's use, we have (apart from modern editions and the Roman "Pontificale," printed at Venice in 1510), one curious service (or portions of one) for the consecration of a church. It is not a separate volume in itself, but has been fairly written in the twelfth or thirteenth century on those pages which happened to be left vacant in the eleventh-century manuscript of St. Gregory's "Pastoral Care" and "De juramentis Episcoporum," with other treatises. This consecration service consists only of the sung portions with their "pneums," or old musical notation. We had once "in our poor library of Salisbury," as Jewel called it, a manuscript copy (possibly King Alfred's gift) of the Anglo-Saxon version of the Pastoral Care. Bishop Jewel, however, appears to have

* "Meeke and obedient." (In margin, 1626.)

sent it, with such other early books as he could find, to Archbishop Parker in 1568, and it has never been recovered or identified with certainty. A somewhat similar misfortune overtook our Library when Archbishop Ussher, in 1640, borrowed six manuscripts, "volumes of Sainctes Lives." Two of these were plundered and lost from Chelsea College, to which they had been transferred. Then the remaining four were kept at the Bodleian, and were "half regained" by Dean Pierce in 1679, but the curators stipulated that Bishop Fell should have the use of them for a while "before they go quite from us." But though there are four such manuscripts of Lives in the Fell Collection, the identifying marks recorded at Salisbury have not been traced in them sufficiently. Thus our Dean and Canons and Librarian are tempted to sing in a subdued tone, "We do not love you, Dr. Fell!"

We have, however, our "Benedictionale," written for his special personal use for one of the bishops, possibly Giles de Bridport, to be held up for his lordship when he sang mass on Sundays and holy days, in his cathedral church soon after the nave was completed. It contains, besides the pontifical benedictions at time of communion throughout the year, a few of the blessings of persons and things which are usually included in these scarce books for a bishop's use.

V.

Those Directories of public worship which contained "the Rules called the Pye," showed a com-

paratively small modicum of red lettering among the black and white. In virtue of their simple appearance among more highly decorated church books, the "Directorium Sacerdotum," which had taken the place of the older "Ordinale," was humorously styled the *pica* or "magpie." The type in which Caxton and his successors printed it furnished a name convenient for use in the vocabulary of the printers' "chapel." Wyclif could hardly find terms sufficiently scathing for the ecclesiastical institution of "song," and "deschaunt, countrenote, and organ, and small brekynge" (of words and syllables), "the ordinale," and "Salisbury Use," which in his time the reformers ranked among Sathanas' deceits. Two centuries later, Archbishop Cranmer gibbeted this book (as the gamekeeper has a special hatred for the black-and-white plumage of the magpie) as singularly mischievous, and flung at it a phrase which Cardinal Quignonez had aimed at the Roman breviary of his day. Although Cranmer's own copy of the Salisbury "Directorium" may still be seen in the national collection, not a leaf or a scrap of such a book in its collected form has escaped in Salisbury. Some sections, however, of the shorter Pye "of Two and Three Commemorations" (the former suited for a Mary-church like our cathedral, the latter available for churches, such as St. Edmund's, St. Thomas's, or St. Martin's, which have a dedication-title other than that of the Blessed Virgin) may be seen incorporated in the half-year's volume

of our breviary printed in the same year in which Cranmer went to his cruel death at the stake. We have a *MS.* Pye of Two Commemorations for Advent Season, *circa* 1460.

When we look for the Old Ordinal, one of the forerunners of the Pye, which was devised to apply and simplify it for daily use, we find its constituent parts in a manuscript copy, written, perhaps, in 1385, in the same little book as the "Tonal," and the directory of music to the hymns, which Dr. W. H. Frere has edited in a legible form (Use of Sarum, ii.). While the "customary" of the latter part of the fourteenth century is in the manuscript just mentioned and its text represented in Frere's companion volume, the older "Consuetudinary" of 1210–20 occupies an important position in the so-called "Osmund Register," preserved, as we have said, among the bishop's muniments deposited at the Diocesan Registry in Bishop's Walk in the Close.

VI.

LAY FOLKS' PRAYER BOOKS, etc.

A much worn copy of the Primer, or Hours of the Blessed Virgin Mary, according to the custom of the Church of Salisbury, in Latin, printed 20 November, 1523, by W. de Worde "in the Fletestrete" at the Sign of the Sun, with his master Caxton's mark and initials on a shield in two of the numerous illustrations, has been rescued from utter destruc-

tion. It had lost no less than fifty-two leaves out of a total of 198 which it contained when complete. The text has been made good for the purposes of study by the insertion of pages accurately transscribed by Miss Margaret Thompson, from the British Museum copy.

While Exeter Cathedral can still find in her own library or at Oxford several of the books with which Leofric, the Bishop of Crediton, endowed her, Canterbury cannot cease to deplore the disappearance from her monastery of St. Augustine, three centuries and more ago, of the " Mother Books " of England and her literature, her learning, and her education—those books sent by Gregory to Augustine, which graced the high altar there for centuries in succession. " Our poor library at Salisbury," while showing twelve or more volumes which she, with her shorter history, is free to believe that St. Osmund himself provided for us, cannot point to any liturgical relic of our founder's time, here or elsewhere, so as to say as yet with certainty, " We have here the old Sarum Use of our great founder's age." It is, however, credible that our manuscript 149 represents (so far as it extends, for it does not contain the Canon of the Mass) the rite which Osmund authorised, but in a transcript made in the generation which succeeded him. Of ceremonial such a manuscript of that period tells us practically nothing ; the companion *Ordinale* or *Ordinarius* is not extant.

Mr. Edmund Bishop has stated that " the ' use of Sarum,' in the eleventh century, is, and, unless

hitherto unknown material can be found, must be mere matter of vague conjecture. The Sarum Missal as we have it, shews in its groundwork a good thirteenth-century book." *Liturg. Historica*, p. 277. Dr. J. W. Legg has found among the manuscripts of secular churches one Salisbury Missal written about 1260 (now at Manchester), and another (Paris Arsenal) towards the end of the thirteenth century. In other words,we know of no Sarum Missal (unless manuscript 149 may be called one) as early even as the time of Richard Poore, still less of the time of St. Osmund. The earliest mass-book generally recognised as being a Sarum Missal (with its peculiar deviations from the Gregorian Sacramentary not in the Ordinary or the Canon of the Mass, but principally in some of the prayers called Secrets and Postcommons) belongs to the time when the cathedral had been completed from end to end, in other words, to the latter years of Henry III., or to the early years of Edward I. The name Salisbury or Sarum does not appear in it, except in connection with the Feast of Relics in September. In the next century the word "Sarum" creeps into the rubrics now and then, and by the fifteenth or sixteenth century the name of Salisbury may be found occurring two or three times in the already lengthening rubrics before we reach the 2nd Sunday in Advent. Dr. Legg has observed that some of the mass-books of conventual churches—those of St. Albans, Abingdon, Tewkesbury and Westminster, have peculiarities in common frequently with that

of the secular church of Salisbury. The St. Alban's Missal (Bodl. Rawl. c. 1), the earliest extant manuscript of this group, was written c. 1095–1105, *i.e.* about the end of St. Osmund's career. His contemporary, Paul, the Abbot of St. Albans, was no less active than Osmund in promoting the production of service books of all kinds by the first-rate scribes employed in the *Scriptorium* of his cloister. The chronicler, Matt. Paris, mentions that Paul was indebted to Lanfranc for *exemplaria*. About the same date the 'Breviary'—name and thing, in the sense of a service-book—springs into notice. But it is not until about 1210–1240, the period in which Herbert and Richard Poore, Bishops, Robert Grosseteste, Archdeacon, St. Edmund Rich of Abingdon, Treasurer, had left their influence upon the place, and by their personal characters had doubtless helped to mould its services, that the antiphoner or breviary of Salisbury Use can be traced in manuscript. But some of the most characteristic elements of a breviary, the Mattins lessons, and the rubric developed from the ordinale and the books of customs, continued to be subject to alteration as time went on. About 1360 a new ordinal of Sarum Use came to supersede the old one, which was drawn up about ninety years before. We have seen that in the latter part of the thirteenth century the deviations of the Salisbury lectionary from that of Rome were distinctly recognised and clearly marked in the case of readings from Holy Scripture. The selection of passages to be read from homilies,

patristic sermons, or other ecclesiastical writings, lives and acts of saints, as well as the amount to be read in public services or at private recitation respectively, was doubtless settled and changed from time to time by authority at Salisbury as in other cathedral churches. We find the effect and the result of such a process of change and adaptation, although we have not come across the written record of such changes in the registers or act books of the Diocese or Cathedral Church of Salisbury.

C. W.

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